



In the name of Allah: the Compassionate, the Merciful

سورة النساء

AN-NISA

Period of Revelation

This Surah comprises several discourses which were revealed on different occasions during the period ranging probably between the end of A. H. 3 and the end of A. H. 4 or the beginning of A. H. 5. Although it is difficult to determine the exact dates of their revelations, yet it is possible to assign to them a fairly correct period with the help of the Commandments and the events mentioned therein and the Traditions concerning them. A few instances are given below by way of illustration :

1. We know that the instructions about the division of inheritance of the martyrs and for the safeguard of the rights of the orphans were sent down after the Battle of Uhd in which 70 Muslims were killed. Then naturally the question of the division of the inheritance of the martyrs and the safeguard of the rights of their orphans arose in many families at Al-Madinah. From this we conclude that vv. 1 -28 were revealed on that occasion.
2. We learn from the Traditions that the Commandment about salat during war time was given on the occasion of Zat-ur-Riq'a, an expedition which took place in A. H. 4. From this we conclude that the discourse containing v. 102 was revealed on that occasion.
3. The last warning (v. 47) to the Jews was given before the Banu Nadir were exiled from Al-Madinah in Rabi'-ulAwwal, A. H. 4. From this it may safely be concluded that the discourse containing v. 47 must have been revealed some time before that date.
4. The permission about **tayammum** (the performance of ablutions with pure dust, in case no water be available) was given during the Bani-al-Mustaliq expedition, which took place in A. H. 5.. Therefore the probable period of the revelation of the discourse containing v. 43 was A. H. 5.

Topics and Their Background

Let us now consider the social and historical considerations of the period in order to understand the Surah. All the discourses in this Surah deal with three main problems which confronted the Holy Prophet at the time. First of all, he was engaged in bringing about an all round development of the Islamic Community that had been formed at the time of his migration to Al-Madinah. For this

purpose he was introducing new moral, cultural, social, economic and political ways in place of the old ones of the pre-Islamic period. The second thing that occupied his attention and efforts was the bitter struggle that was going on with the **mushrik** Arabs, the Jewish clans and the hypocrites who were opposing tooth and nail his mission of reform. Above all he had to propagate Islam in the face of the bitter opposition of these powers of evil with a view to capturing more and more minds and hearts.

Accordingly, detailed instructions have been given for the consolidation and strengthening of the Islamic Community in continuation of those given in Al-Baqarah. Principles for the smooth running of family life have been laid down and ways of settling family disputes have been taught. Rules have been prescribed for marriage and rights of wife and husband have been apportioned fairly and equitably. The status of women in the society has been determined and the declaration of the rights of orphans has been made laws and regulations have been laid down for the division of inheritance, and instructions have been given to reform economic affairs. The foundation of the penal code has been laid down drinking has been prohibited, and instructions have been given for cleanliness and purity. The Muslims have been taught the kind of relations good men should have with their Allah and fellow men. Instructions have been given for the maintenance of discipline in the Muslim Community.

The moral and religious condition of the people of the Book has been reviewed to teach lessons to the Muslims and to forewarn them to refrain from following in their footsteps. The conduct of the hypocrites has been criticized and the distinctive features of hypocrisy and true faith have been clearly marked off to enable the Muslims to distinguish between the two.

In order to cope with the aftermath of the Battle of Uhd, Inspiring discourses were sent down to urge the Muslims to face the enemy bravely, for the defeat in the Battle had so emboldened the **mushrik** Arab clans and the neighboring Jews and the hypocrites at home that they were threatening the Muslims on all sides. At this critical juncture, Allah filled the Muslims with courage and gave them such instructions as were needed during that period of war clouds. In order to counteract the fearful rumors that were being spread by the hypocrites and the Muslims of weak faith, they were asked to make a thorough enquiry into them and to inform the responsible people about them. Then they were experiencing some difficulties in offering their salat during the expeditions to some places where no water was available for performing their ablutions, etc. In such cases they were allowed to cleanse themselves with pure earth and to shorten the salat or to offer the "Salat of Fear", when they were faced with danger. Instructions were also given for the solution of the puzzling problem of those Muslims who were scattered among the unbelieving Arab clans and were often involved in war. They were asked to migrate to Al-Madinah, the abode of Islam.

This Surah also deals with the case of Bani Nadir who were showing a hostile and menacing attitude, in spite of the peace treaties they had made with the Muslims. They were openly siding with the enemies of Islam and hatching plots against the Holy Prophet and the Muslim Community even at Al-Madinah itself. They were taken to task for their inimical behavior and given a final warning to change their attitude, and were at last exiled from Al-Madinah on account of their misconduct.

The problem of the hypocrites, who had become very troublesome at that time, was involving the Believers in difficulties-- Therefore they were divided into different categories to enable the Muslims to deal with them appropriately.

Clear instructions were also given regarding the attitude they should adopt towards the non-belligerent clans. The most important thing needed at that time was to prepare the Muslims for the bitter struggle with the opponents of Islam. For this purpose greatest importance was attached to their character building, for it was obvious that the small Muslim Community could only come out successful, nay, survive, if the Muslims possessed high moral character. They were, therefore, enjoined to adopt the highest moral qualities and were severely criticized whenever any moral weakness was detected in them.

Though this Surah mainly deals with the moral and social reforms, yet due attention has been paid to propagation of Islam. On the one hand, the superiority of the Islamic morality and culture has been established over that of the Jews, Christians and mushriks; on the other hand, their wrong religious conceptions, their wrong morality and their evil acts have been criticized to prepare the ground for inviting them to the way of the Truth.

Subject: Consolidation of the Islamic Community

The main object of this Surah is to teach the Muslims the ways that unite a people and make them firm and strong. Introductions for the stability of family, which is the nucleus of community have been given. Then they have been urged to prepare themselves for defence. Side by side with these, they have been taught the importance of the propagation of Islam. Above all, the importance of the highest moral character in the scheme of consolidation of the Community has been impressed.

Topics and their Interconnection

Just, fair and equitable laws and regulations for the smooth running of family life have been laid down for the husband and wife. Detailed instructions have been given for the division of inheritance and due regard has been paid to the rights of orphans. **1 - 35**

In order to inculcate the right spirit for the observance of rules and regulations, the Muslims have been enjoined to show generosity to all around them and to be free from meanness, selfishness, stinginess of mind, because this is essential for the consolidation of the Communities and helpful for the propagation of Islam. **36 - 42**

The ways of the purification of mind and body for the offering of Salat have been taught because it plays the most important part in every scheme of moral and social reform. **43**

After moral preparation, instructions for defence have been given. First of all, the Muslims have been warned to be on their guard against the cunning machinations and vile practices of the local Jews who were hostile to the New Movement. This caution was necessary for removing some possible misunderstanding that might have arisen on account of the pre-Islamic alliance between the people of Al-Madinah and the Jews. **44 - 57**

Then they have been enjoined to place their trusts and offices of trust in the custody of honest and qualified persons, and to do what is just and right, and to obey Allah and His Messenger and those among themselves entrusted with the conduct of their affairs and to turn to Allah and His Messenger for the settlement of their disputes. As such an attitude and behaviour alone can ensure consolidation,

they have been strongly warned that any deviation from this path will lead to their disintegration. **58 - 72**

After this pre-requisite, they have been exhorted to make preparation for defence and to fight bravely for the cause of Islam, without showing any kind of cowardice or weakness. They have also been warned to be on their guard against hypocrites. A line of demarcation has been drawn to distinguish the intentional shirkers from the helpless devotees. **73 - 100**

Here again instructions have been given for the offering of Salat during military campaigns and actual fighting. This is to impress the importance of Salat even at the time of fear and danger. **101 - 103**

Before proceeding on to the next topic, the Muslims have been exhorted to persevere in their fight without showing any kind of weakness. **104**

In order to make the Islamic Community firm and strong for defence, the Muslims have been enjoined to observe the highest standard of justice. The Muslims are required to deal out strict justice even in case of the enemy, with whom they might be involved in war. They should also settle disputes between husband and wife with justice. In order to ensure this, they should keep their beliefs and deeds absolutely free from every kind of impurity and should become the standard bearers of justice. **105 - 135**

Resuming the theme of defence, the Muslims have been warned to be on their guard against their enemies. They have been admonished to take necessary precautions against the machinations of the hypocrites and the unbelievers and the people of the Book. As belief in Allah, and Revelation and Life-after-death is the only safeguard against every kind of enemy, they should sincerely believe in and follow His Messenger, Muhammad (Allah's peace be upon him). **136 - 175**

Though this verse also deals with the family laws contained in verses **1 - 35**, it has been added as a supplement at the end of this Surah because it was revealed long after An-Nisa was being recited as a complete Surah. **176**

The Holy Quran

The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا
كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

your Lord	رَبُّكُمْ	fear	اتَّقُوا	O mankind	يَا أَيُّهَا النَّاسُ
from	مِنْ	created you	خَلَقَكُمْ	Who	الَّذِي
and created	وَخَلَقَ	single	وَاحِدَةٍ	person	نَفْسٍ
and spread	وَبَثَّ	its (his) mate	زَوْجَهَا	from it (him)	مِنْهَا
many	كَثِيرًا	men	رِجَالًا	from them both	مِنْهُمَا
Allah	اللَّهُ	and fear	وَاتَّقُوا	and women	وَنِسَاءً ۚ
through Him	بِهِ	you demand	تَسَاءَلُونَ	Whom	الَّذِي
Allah	اللَّهُ	indeed	إِنَّ	and the wombs	وَالْأَرْحَامَ ۚ
Watchful	رَقِيبًا	over you	عَلَيْكُمْ	is	كَانَ

Translit	Yā 'Ayyuhā An-Nāsu Attaqū Rabbakumu Al-Ladhī Khalaqakum Min Nafsin Wāhīdatin WaKhalaqa Minhā Zawjahā Wa Baththa Minhumā Rijālāan Kathīrāan Wa Nisā'an Wa AttaqūAllāha Al-Ladhī Tatasā'alūna Bihi Wa Al-'Arhāma 'Inna Allāha Kāna `Alaykum Raqībāan
AhmedAli	اے لوگو اپنے رب سے ڈرو جس نے تمہیں ایک جان سے پیدا کیا اور اسی جان سے اس کا جوڑا بنایا اور ان دونوں سے بہت سے مرد اور عورتیں پھیلانیں اس اللہ سے ڈرو جس کا واسطہ دے کر تم ایک دوسرے اپنا حق مانگتے ہو اور رشتہ داری کے تعلقات کو بگاڑنے سے بچو بے شک اللہ تم پر نگرانی کر رہا ہے
Jalandhry	لوگو اپنے پروردگار سے ڈرو جس نے تم کو ایک شخص سے پیدا کیا (یعنی اول) اس سے اس کا جوڑا بنایا۔ پھر ان دونوں سے کثرت سے مرد و عورت (پیدا کر کے روئے زمین پر) پھیلا دیئے۔ اور خدا سے جس کے نام کو تم اپنی حاجت بر آری کا ذریعہ بناتے ہو ڈرو اور (قطع مودت) ارحام سے (بچو) کچھ شک نہیں کہ خدا تمہیں دیکھ رہا ہے
YusufAli	O mankind! reverence your Guardian-Lord Who created you from a single person, created, of like nature, his mate and from them twain scattered (like seeds) countless men and women;— fear Allah, through Whom ye demand your mutual (rights) and (reverence) the wombs (that bore you): for Allah ever watches over you.
M.Khan	O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allāh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is Ever an All-Watcher over you.
Pickthal	O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bare you). Lo! Allah hath been a watcher over you.
Shakir	O people! be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women; and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship; surely Allah ever watches over you.

وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ ۖ وَلَا تَبَدَّلُوا الْخَيْرَ بِالْطَّيِّبِ ۖ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۚ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾

their wealth	أَمْوَالَهُمْ ۖ	orphans	الْيَتَامَىٰ	and give	وَأَتُوا
bad	الْخَيْرَ	you exchange	تَبَدَّلُوا	and (do) not	وَلَا
you devour	تَأْكُلُوا	and (do) not	وَلَا	for good	بِالْطَّيِّبِ ۖ
your wealth	أَمْوَالِكُمْ ۚ	(by) adding (it) to	إِلَىٰ	their wealth	أَمْوَالَهُمْ
a sin	حُوبًا	is	كَانَ	indeed this	إِنَّهُ
				great	كَبِيرًا

Translit	Wa 'Ātū Al-Yatāmā 'Amwālahum Wa Lā Tatabadḍalū Al-Khabītha Biṭ-Ṭayyibī Wa Lā Ta'kulū 'Amwālahum Ilā 'Amwālikum 'Innahu Kāna Ḥūbāan Kabīrāan
AhmedAli	اور یتیموں کو ان کے مال دے دو اور ناپاک کو پاک سے نہ بدلو اور ان کے مال اپنے مال کے ساتھ ملا کر نہ کھا جاؤ یہ بڑا گناہ ہے
Jalandhry	اور یتیموں کا مال (جو تمہاری تحویل میں ہو) ان کے حوالے کر دو اور ان کے پاکیزہ (اور عمدہ) مال کو (اپنے ناقص اور) برے مال سے نہ بدلو۔ اور نہ ان کا مال اپنے مال میں ملا کر کھاؤ۔ کہ یہ بڑا سخت گناہ ہے
YusufAli	To orphans restore their property (when they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin.
M.Khan	And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.
Pickthal	Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo! that would be a great sin.
Shakir	And give to the orphans their property, and do not substitute worthless (things) for (their) good (ones), and do not devour their property (as an addition) to your own property; this is surely a great crime.

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَشْنَىٰ وَثَلَاثَ وَرُبَاعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَذْنَىٰ أَلَّا تَعُولُوا ﴿٣﴾

that not	أَلَّا	you fear	خِفْتُمْ	and if	وَإِنْ
the orphan (girls)	الْيَتَامَىٰ	in	فِي	you will be able to do justice	تُقْسِطُوا
seems good	طَابَ	what	مَا	then marry	فَانكِحُوا
women	النِّسَاءِ	of	مِنْ	to you	لَكُمْ
or four	وَرُبَاعَ ۖ	or three	وَثَلَاثَ	two	مَشْنَىٰ
that not	أَلَّا	you fear	خِفْتُمْ	but if	فَإِنْ
or	أَوْ	then one	فَوَاحِدَةً	you can do justice	تَعْدِلُوا

The Holy Quran

The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

your right hands	أَيْمَانُكُمْ ۖ	possess	مَلَكَتْ	what	مَا
that not	أَلَّا	nearer	أُذْنِي	that (is)	ذَلِكَ
				you will oppress	تَعُولُوا

Translit	Wa 'In <i>Khiftum</i> 'Allā Tuqsiṭū Fī Al-Yatāmā Fānkihū Mā Ṭāba Lakum Mina An-Nisā' Mathnā Wa <i>Thulātha</i> Wa Rubā'a Fa'in <i>Khiftum</i> 'Allā Ta`dilū Fawāḥidatan 'Aw Mā Malakat 'Aymānukum <i>Dhālika</i> 'Adnā 'Allā Ta`ulū
AhmedAli	اور اگر تم یتیم لڑکیوں سے بے انصافی کرنے سے ڈرتے ہو تو دو عورتیں تمہیں پسند آئیں ان میں سے دو دو تین تین چار چار سے نکاح کر لو اگر تمہیں خطرہ ہو کہ انصاف نہ کر سکو گے تو پھر ایک ہی سے نکاح کرو جو لونڈی تمہارے ملک میں ہو وہی سہی یہ طریقہ بے انصافی سے بچنے کے لیے زیادہ قریب ہے
Jalandhry	اور اگر تم کو اس بات کا خوف ہو کہ یتیم لڑکیوں کے بارے انصاف نہ کر سکو گے تو ان کے سوا جو عورتیں تم کو پسند ہوں دو دو یا تین تین یا چار چار ان سے نکاح کر لو۔ اور اگر اس بات کا اندیشہ ہو کہ (سب عورتوں سے) یکساں سلوک نہ کر سکو گے تو ایک عورت (کافی ہے) یا لونڈی جس کے تم مالک ہو۔ اس سے تم بے انصافی سے بچ جاؤ گے
YusufAli	If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or that which your right hands possess. That will be more suitable, to prevent you from doing injustice.
M.Khan	And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), then only one or (slaves) that your right hands possess. That is nearer to prevent you from doing injustice.
Pickthal	And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is more likely that ye will not do injustice.
Shakir	And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one or what your right hands possess; this is more proper, that you may not deviate from the right course.

وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا ﴿٤﴾

their dower	صَدُقَاتِهِنَّ	women	النِّسَاءَ	and give	وَأَتُوا
they willingly remit	طِبْنَ	but if	فَإِنْ	happily (as a gift)	نِحْلَةً ۚ
of it	مِنْهُ	any part	عَنْ شَيْءٍ	to you	لَكُمْ
with olesomeness	هَنِيئًا	then you eat it	فَكُلُوهُ	on their own	نَفْسًا
				easy digestion	مَرِيئًا

Translit	Wa 'Ātū An-Nisā' Ṣaduqātihinna Nihlatan Fa'in Ṭibna Lakum `An Shay'in Minhu Nafsāan Fakulūhu Hanī'āan Marī'āan
AhmedAli	اور عورتوں کو ان کے مہر خوشی سے دے دو پھر اگر وہ اس میں سے اپنی خوشی سے تمہیں کچھ معاف کر دیں تو تم اسے مزہ دار خوشگوار سمجھ کر کھاؤ
Jalandhry	اور عورتوں کو ان کے مہر خوشی سے دے دیا کرو۔ ہاں اگر وہ اپنی خوشی سے اس میں سے کچھ تم کو پھوڑ دیں تو اسے ذوق شوق سے کھاؤ
YusufAli	And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, take it and enjoy it with right good cheer.

The Holy Quran

The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

M.Khan	And give to the women (whom you marry) their Mahr (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart, but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allāh has made it lawful).
Pickthal	And give unto the women (whom ye marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, then ye are welcome to absorb it (in your wealth).
Shakir	And give women their dowries as a free gift, but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾

(to) weak kof understanding	السُّفَهَاءَ	you give	تُؤْتُوا	and (do) not	وَلَا
Allah	اللَّهُ	which	الَّتِي	your wealth	أَمْوَالَكُمُ
means of support	قِيَامًا	for you	لَكُمْ	has made	جَعَلَ
and clothe them	وَإِكْسُوهُمْ	from it	فِيهَا	but feed them	وَارْزُقُوهُمْ
words	قَوْلًا	to them	لَهُمْ	and speak	وَقُولُوا
				(of) good	مَعْرُوفًا

Translit	<i>Wa Lā Tu'utū As-Sufahā'a 'Amwālakumu Allatī Ja`ala Allāhu Lakum Qiyāmāan WaArzuqūhum Fīhā Wa Aksūhum Wa Qūlū Lahum Qawlāan Ma`rūfāan</i>
AhmedAli	اور اپنے وہ مال جنہیں اللہ نے تمہاری زندگی کے قیام کا ذریعہ بنایا ہے بے سمجھو کے حوالے نہ کرو البتہ انہیں ان مالوں سے کھلاتے اور پہناتے رہو اور انہیں نصیحت کی بات کہتے رہو
Jalandhry	اور بے عقلوں کو ان کا مال جسے خدا نے تم لوگوں کے لئے سبب معیشت بنایا ہے مت دو (ہاں) اس میں سے ان کو کھلاتے اور پہناتے رہے اور ان سے معقول باتیں کہتے رہو
YusufAli	To those weak of understanding make not over your property which Allah hath made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.
M.Khan	And give not unto the foolish your property which Allāh has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.
Pickthal	Give not unto the foolish (what is in) your (keeping of their) wealth, which Allah hath given you to maintain; but feed and clothe them from it, and speak kindly unto them.
Shakir	And do not give away your property which Allah has made for you a (means of) support to the weak of understanding, and maintain them out of (the profits of) it, and clothe them and speak to them words of honest advice.

وَابْتَئُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ۖ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا ۚ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦﴾

The Holy Quran

The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

until	حَتَّى	the orphans	الْيَتَامَى	and you test	وَابْتَلُوا
marriage	النِّكَاحِ	they reach (age of)	يَبْلُغُوا	when	إِذَا
[of] them	مِنْهُمْ	you perceive	أَنْتُمْ	then if	فَإِنْ
to them	إِلَيْهِمْ	then deliver	فَادْفَعُوا	mature minded	رُشْدًا
you eat it	تَأْكُلُوهَا	but do not	وَلَا	their wealth	أَمْوَالَهُمْ
(fearing) that	أَنْ	and hastily	وَبِدَارًا	wastefully	إِسْرَافًا
is	كَانَ	and who	وَمَنْ	they would grow up	يَكْبُرُوا
and who	وَمَنْ	he should abstain entirely (from taking wages)	فَلَيْسَتْغَفِفَ	rich	غَنِيًّا
let him eat of it	فَلْيَأْكُلْ	poor	فَقِيرًا	is	كَانَ
you deliver	دَفَعْتُمْ	and when	فَإِذَا	fairly	بِالْمَعْرُوفِ
take witnesses	فَاشْهَدُوا	their wealth	أَمْوَالَهُمْ	to them	إِلَيْهِمْ
Allah	بِاللَّهِ	and is sufficient	وَكَفَى	on them	عَلَيْهِمْ
				in taking account	حَسِيبًا

Translit	<i>Wa Abtalū Al-Yatāmā Ḥattā 'Idhā Balaghū An-Nikāha Fa'in 'Ānastum Minhum Rushdāan Fādfa'ū 'Ilayhim 'Amwālahum Wa Lā Ta'kulūhā 'Isrāfāan Wa Bidārāan 'An Yakbarū Wa Man Kāna Ghanīyāan Falyasta fīf Wa Man Kāna Faqīrāan Falya'kul Bil-Ma'rūfi Fa'idhā Dafa'tum 'Ilayhim 'Amwālahum Fa'ash/hidū 'Alayhim Wa Kafā Billāhi Ḥasībāan</i>
AhmedAli	اور یتیموں کی آزمائش کرتے رہو یہاں تک کہ وہ نکاح کی عمر کو پہنچ جائیں پھر اگر ان میں ہوشیاری دیکھو تو ان کے مال ان کے حوالے کر دو اور انصاف کی حد سے تجاوز کر کے یتیموں کا مال نہ کھا جاؤ اور ان کے بڑے ہونے کے ڈر سے ان کا مال جلدی نہ کھاؤ اور جسے ضرورت نہ ہو تو وہ یتیم کے مال سے بچے اور جو حاجت مند ہو تو مناسب مقدار کھالے پھر جب ان کے مال ان کے حوالے کر دو تو اس پر گواہ بنا لو اور حساب لینے کے لیے اللہ کافی ہے
Jalandhry	اور یتیموں کو بالغ ہونے تک کام کاج میں مصروف رکھو پھر (بالغ ہونے پر) اگر ان میں عقل کی پہچان دیکھو تو ان کا مال ان کے حوالے کر دو اور اس خوف سے کہ وہ بڑے ہو جائیں گے (یعنی بڑے ہو کر تم سے اپنا مال واپس لے لیں گے) اس کو فضول خرچی اور جلدی میں نہ اڑا دینا۔ جو شخص آسودہ حال ہو اس کو (ایسے مال سے قطعی طور پر) پرہیز رکھنا چاہیے اور جو بے مقدور ہو وہ مناسب طور پر (یعنی بقدر خدمت) کچھ لے لے اور جب ان کا مال ان کے حوالے کرنے لگو تو گواہ کر لیا کرو۔ اور حقیقت میں تو خدا ہی (گواہ اور) حساب لینے والا کافی ہے
YusufAli	Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off, let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When ye release their property to them, take witnesses in their presence: but all-sufficient is Allah in taking account.
M.Khan	And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully, and hastily fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witness in their presence; and Allāh is All-Sufficient in taking account.

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Sura # 4 – 176 Verses - Makkah

سورة النساء

Pickthal	Prove orphans till they reach the marriageable age; then, if ye find them of sound judgment, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let him take thereof in reason (for his guardianship). And when ye deliver up their fortune unto orphans, have (the transaction) witnessed in their presence. Allah sufficeth as a Reckoner.
Shakir	And test the orphans until they attain puberty; then if you find in them maturity of intellect, make over to them their property, and do not consume it extravagantly and hastily, lest they attain to full age; and whoever is rich, let him abstain altogether, and whoever is poor, let him eat reasonably; then when you make over to them their property, call witnesses in their presence; and Allah is enough as a Reckoner.

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ

﴿7﴾

from what	مِمَّا	(there is) (is) a share	نَصِيبٌ	for men	لِلرِّجَالِ
and near relatives	وَالْأَقْرَبُونَ	(by) parents	الْوَالِدَانِ	left	تَرَكَ
from what	مِمَّا	a share	نَصِيبٌ	and for women	وَلِلنِّسَاءِ
and near relatives	وَالْأَقْرَبُونَ	(by) parents	الْوَالِدَانِ	left	تَرَكَ
of it	مِنْهُ	little	قَلَّ	from what	مِمَّا
a share	نَصِيبًا	much	كَثُرَ	or	أَوْ
				ordained (by Allah)	مَفْرُوضًا

Translit	<i>Lilrrijālī Naṣībun Mimmā Taraka Al-Wālidāni Wa Al-'Aqrabūna Wa Lilnnisā'i Naṣībun Mimmā Taraka Al-Wālidāni Wa Al-'Aqrabūna Mimmā Qalla Minhu 'Aw Kathura Naṣībāan Mafrūdāan</i>
AhmedAli	مردوں کا اس مال میں حصہ ہے جو ماں باپ اور رشتہ داروں نے چھوڑا ہو تھوڑا ہو یہ بہت یہ حصہ مقرر ہے
Jalandhry	جو مال ماں باپ اور رشتہ دار چھوڑے ہیں۔ اس میں مردوں کا بھی حصہ ہے اور عورتوں کا بھی یہ حصہ (خدا کے) مقرر کئے ہوئے ہیں
YusufAli	From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large, — a determinate share.
M.Khan	There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large - a legal share.
Pickthal	Unto the men (of a family) belongeth a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much - a legal share.
Shakir	Men shall have a portion of what the parents and the near relatives leave, and women shall have a portion of what the parents and the near relatives leave, whether there is little or much of it; a stated portion.

وَإِذَا حَضَرَ الْقِسْمَةُ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

﴿8﴾

(at the time of) division	الْقِسْمَةُ	come	حَضَرَ	and when	وَإِذَا
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سورة النساء

and the needy	وَالْمَسَاكِينُ	and the orphans	وَالْيَتَامَىٰ	the relatives	أُولُو الْقَرْبَىٰ
and say	وَقُولُوا	out of it	مِنْهُ	then feed them	فَارْزُقُوهُمْ
(of) kindness	مَعْرُوفًا	words	قَوْلًا	to them	لَهُمْ

Translit	<i>Wa 'Idhā Ḥadara Al-Qismata 'Ulū Al-Qurbā Wa Al-Yatāmā Wa Al-Masākīnu FāruzuqūhumMinhu Wa Qūlū Lahum Qawlāan Ma'rūfāan</i>
AhmedAli	اور جب تقسیم کے وقت رشتہ دار اور یتیم اور مسکین آنے والے تو اس مال میں سے کچھ انہیں بھی دے دو اور ان کو معقول بات کہ دو
Jalandhry	اور جب میراث کی تقسیم کے وقت (غیر وارث) رشتہ دار اور یتیم اور محتاج آجائیں تو ان کو بھی اس میں سے کچھ دے دیا کرو۔ اور شیریں کلامی سے پیش آیا کرو
YusufAli	But if at the time of division other relatives, or orphans, or poor, are present, give them out of the (property), and speak to them words of kindness and justice.
M.Khan	And when the relatives and the orphans and Al-Masākin (the poor) are present at the time of division, give them out of the property, and speak to them words of kindness and justice.
Pickthal	And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on them therefrom and speak kindly unto them.
Shakir	And when there are present at the division the relatives and the orphans and the needy, give them (something) out of it and speak to them kind words.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا

سَدِيدًا ﴿٩﴾

if	لَوْ	those who	الَّذِينَ	and let fear	وَلْيَخْشَ
offspring	ذُرِّيَّةً	after them	مِنْ خَلْفِهِمْ	they left	تَرَكَوْا
about them	عَلَيْهِمْ	they would have feared	خَافُوا	weak	ضِعَافًا
and speak	وَلْيَقُولُوا	Allah	اللَّهُ	so let them fear	فَلْيَتَّقُوا
		well-directed (right and fair)	سَدِيدًا	words	قَوْلًا

Translit	<i>Wa Līakhsha Al-Ladhīna Law Tarakū Min Khalfihim Dhurriyatan Īdī'āfan Khāfū `AlayhimFalyattaqū Allāha Wa Līaqūlū Qawlāan Sadīdāan</i>
AhmedAli	اور ایسے لوگوں کو ڈرنا چاہیے اگر اپنے بعد چھوٹے چھوٹے بچے چھوڑ جائیں جن کی انہیں فکر ہو ان لوگوں کو چاہیے کہ خدا سے ڈریں اور سیدھی بات کہیں
Jalandhry	اور ایسے لوگوں کو ڈرنا چاہیے جو (ایسی حالت میں ہوں کہ) اپنے بعد ننھے ننھے بچے چھوڑ جائیں اور ان کو ان کی نسبت خوف ہو کہ ان کے مرنے کے بعد ان بچوں کا کیا حال ہوگا) پس چاہیے کہ یہ لوگ خدا سے ڈریں اور معقول بات کہیں
YusufAli	Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: let them fear Allah, and speak appropriate (comfort).
M.Khan	And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allāh and speak right words.
Pickthal	And let those fear (in their behaviour toward orphans) who if they left behind them weak offspring would be afraid for them. So let them mind their duty to Allah, and speak justly.
Shakir	And let those fear who, should they leave behind them weakly offspring, would fear on their account, so let

them be careful of (their duty to) Allah, and let them speak right words.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا

﴿10﴾

eat up	يَأْكُلُونَ	those who	الَّذِينَ	indeed	إِنَّ
wrongfully	ظُلْمًا	(of) orphans	الْيَتَامَىٰ	wealth	أَمْوَالَ
in	فِي	they eat up	يَأْكُلُونَ	only	إِنَّمَا
and they will soon be burnt	وَسَيَصْلَوْنَ	fire	نَارًا ۖ	their bellies	بُطُونِهِمْ
				(in) blazing Fire	سَعِيرًا

Translit	'Inna Al-Ladhīna Ya'kulūna 'Amwāla Al-Yatāmā Zulmāan 'Innamā Ya'kulūna Fī BuṭūnihimNārāan Wa Sayaslawna Sa'īrāan
AhmedAli	بے شک جو لوگ یتیموں کا مال ناحق کھاتے ہیں وہ اپنے پیٹ آگ سے بھرتے ہیں اور غمگین آگ میں داخل ہوں گے
Jalandhry	لوگ یتیموں کا مال ناجائز طور پر کھاتے ہیں وہ اپنے پیٹ میں آگ بھرتے ہیں۔ اور دوزخ میں ڈالے جائیں گے
YusufAli	Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: they will soon be enduring a blazing Fire!
M.Khan	Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!
Pickthal	Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame.
Shakir	(As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire.

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ ۚ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۚ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةٌ مِنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿11﴾

in	فِي	Allah	اللَّهُ	enjoins you	يُوصِيكُمُ
equal to	مِثْلُ	for the male	لِلذَّكَرِ	your children	أَوْلَادِكُمْ ۖ
if	فَإِنْ	(of) two females	الْأُنثَيَيْنِ ۚ	share	حَظًّا
more (than)	فَوْقَ	women	نِسَاءً	(there) are	كُنَّ

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سورة النساء

two-thirds	ثُلُثًا	then for them (is)	فَلَهُنَّ	two	اِثْنَتَيْنِ
and if	وَإِنْ	(they) left	تَرَكَ ۖ	(of) what	مَا
then for her (is)	فَلَهَا	(only) one	وَاحِدَةً	(there) is	كَانَتْ
for each	لِكُلِّ	and for parents	وَلِأَبَوَيْهِ	the half	التَّصْفُ ۖ
a sixth	السُّدُسُ	of them	مِنْهُمَا	one	وَاحِدٍ
if	إِنْ	(was) left	تَرَكَ	of what	مِمَّا
and if	فَإِنْ	a child	وَلَدَ ۖ	he has	كَانَ لَهُ
a child	وَلَدٌ	he have	يَكُنْ لَهُ	did not	لَمْ
then for his mother	فَلِأُمِّهِ	his parents	أَبَوَاهُ	and inherit him	وَوَرَثَهُ
he has	كَانَ لَهُ	and if	فَإِنْ	a third	الثُّلُثُ ۖ
a sixth	السُّدُسُ ۖ	then for his mother	فَلِأُمِّهِ	brothers	إِخْوَةً
he bequests	يُوصِي	(payment of) bequest	وَصِيَّةٍ	after	مِنْ بَعْدِ
debts	دَيْنٍ ۖ	or	أَوْ	[of] which	بِهَا
(do) not	لَا	or your children	وَأَبْنَاؤُكُمْ	your parents	آبَاؤُكُمْ
(is) nearer	أَقْرَبُ	which of them	أَيُّهُمْ	you know	تَدْرُونَ
prescribed	فَرِيضَةً	in benefit	نَفْعًا ۖ	to you	لَكُمْ
indeed	إِنَّ	Allah	اللَّهِ ۖ	by	مِنْ
All-Knowing	عَلِيمًا	is	كَانَ	Allah	اللَّهُ
				All-Wise	حَكِيمًا

Translit	<p>Yūṣṭikumu Allāhu Fī 'Awlādikum Lildhdhakari Mithlu Ḥaẓẓi Al-'Unḥayayni Fa'in Kunna Nisā'anFawqa Athnatayni Falahunna Thuluthā Mā Taraka Wa 'In Kānat Wāhidatan Falahā An-Nisfu Wa Li'abawayhi Likulli Wāhidin Minhumā As-Sudusu Mimmā Taraka 'In Kāna LahuWalandun Fa'in Lam Yakun Lahu Waladun Wa Wariḥahu 'Abawāhu Fali'ammihī Ath-Thuluthu Fa'in Kāna Lahu 'Ikhwatun Fali'ammihī As-Sudusu Min Ba'di Waṣṭiyatin Yūṣṭi Bihā 'Aw Daynin 'Ābā'uukum Wa 'Abnā'uukum Lā Tadrūna 'Ayyuhum 'Aqrabu Lakum Naf'āanFarīdatan Mina Allāhi 'Inna Allāha Kāna 'Alīmāan Ḥakīmāan</p>
AhmedAli	<p>اللہ تعالیٰ تمہاری اولاد کے حق میں تمہیں علم دیتا ہے کہ ایک مرد کا حصہ دو عورتوں کے برابر ہے پھر اگر دو سے زائد لڑکیاں ہوں تو ان کے لیے دو تہائی اس مال میں سے ہے جو میت نے چھوڑا اور اگر ایک ہی لڑکی ہو تو اس کے لیے آدھا ہے اور اگر میت کی اولاد ہے تو اس کے والدین میں سے ہر ایک کو کل مال کا چھٹا حصہ ملنا چاہیے اور اگر اس کی کوئی اولاد نہیں اور ماں باپ ہی اس کے وارث ہیں تو اس کی ماں کا ایک تہائی حصہ ہے پھر اگر میت کے بھائی بہن بھی ہوں تو اس کی ماں کا چھٹا حصہ ہے (یہ حصہ اس) وصیت کے بعد ہوگا جو وہ کر گیا تھا اور بعد ادا کرنے قرض کے تم نہیں جانتے تمہارے باپوں اور تمہارے بیٹوں میں سے کون تمہیں زیادہ نفع پہنچانے والا ہے اللہ کی طرف سے یہ حصہ مقرر کیا ہوا ہے بے شک اللہ خبردار حکمت والا ہے</p>
Jalandhry	<p>نہا تمہاری اولاد کے بارے میں تم کو ارشاد فرماتا ہے کہ ایک لڑکے کا حصہ دو لڑکیوں کے حصے کے برابر ہے۔ اور اگر اولاد میت صرف لڑکیاں ہی ہوں (یعنی</p>

	<p>دو سے زیادہ توکل ترکے میں ان کا دو تہائی۔ اور اگر صرف ایک لڑکی ہو تو اس کا حصہ نصف۔ اور میت کے ماں باپ کا یعنی دونوں میں سے ہر ایک کا ترکے میں چھٹا حصہ بشرطیکہ میت کے اولاد ہو۔ اور اگر اولاد نہ ہو اور صرف ماں باپ ہی اس کے وارث ہوں تو ایک تہائی ماں کا حصہ۔ اور اگر میت کے بھائی بھی ہوں تو ماں کا چھٹا حصہ۔ (اور یہ تقسیم ترکہ میت کی) وصیت (کی تعمیل) کے بعد جو اس نے کی ہو یا قرض کے (ادا ہونے کے بعد جو اس کے ذمے ہو عمل میں آئے گی) تم کو معلوم نہیں کہ تمہارے باپ دادوں اور بیٹوں پوتوں میں سے فائدے کے لحاظ سے کون تم سے زیادہ قریب ہے، یہ حصے خدا کے مقرر کئے ہوئے ہیں اور خدا سب کچھ جاننے والا اور حکمت والا ہے</p>
Yusuf Ali	<p>Allah (thus) directs you as regards your children's (inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents a sixth share of the inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-Knowing All-Wise.</p>
M. Khan	<p>Allâh commands you as regards your children's (inheritance); to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two thirds of the inheritance; if only one, her share is half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit, (these fixed shares) are ordained by Allâh. And Allâh is Ever All-Knower, All-Wise.</p>
Pickthal	<p>Allah chargeth you concerning (the provision for) your children: to the male the equivalent of the portion of two females, and if there be women more than two, then theirs is two-thirds of the inheritance, and if there be one (only) then the half. And to of his parents a sixth of the inheritance, if he have a son; and if he have no son and his parents are his heirs, then to his mother appertaineth the third; and if he have brethren, then to his mother appertaineth the sixth, after any legacy he may have bequeathed, or debt (hath been paid). Your parents or your children: Ye know not which of them is nearer unto you in usefulness. It is an injunction from Allah. Lo! Allah is Knower, Wise.</p>
Shakir	<p>Allah enjoins you concerning your children: The male shall have the equal of the portion of two females; then if they are more than two females, they shall have two-thirds of what the deceased has left, and if there is one, she shall have the half; and as for his parents, each of them shall have the sixth of what he has left if he has a child, but if he has no child and (only) his two parents inherit him, then his mother shall have the third; but if he has brothers, then his mother shall have the sixth after (the payment of) a bequest he may have bequeathed or a debt; your parents and your children, you know not which of them is the nearer to you in usefulness; this is an ordinance from Allah: Surely Allah is Knowing, Wise.</p>

﴿٥﴾ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ ۖ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكْنَ ۖ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ ۚ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ ۚ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ ۚ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ ۚ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ ۚ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ ۚ وَصِيَّةً مِنَ اللَّهِ ۚ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

The Holy Quran

The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

(of) what	مَا	(is) half	نِصْفُ	and for you	وَلَكُمْ
if	إِنْ	your wives	أَزْوَاجُكُمْ	left	تَرَكَ
a child	وَلَدٌ	they have	يَكُنْ لَهُنَّ	(did) not	لَمْ
(did) not	لَهُنَّ	if	كَانَ	and if	فَإِنْ
a fourth	الرُّبُعِ	then for you	فَلَكُمْ	a child	وَلَدٌ
after (payment)	مِنْ بَعْدِ	they left	تَرَكْنَ	of what	مِمَّا
of which	بِهَا	they bequeath	يُوصِينَ	(of) bequest	وَصِيَّةٍ
and for them	وَلَهُنَّ	debt	دَيْنٍ	or	أَوْ
you have left	تَرَكْتُمْ	of what	مِمَّا	a fourth	الرُّبُعِ
you have	يَكُنْ لَكُمْ	did not	لَمْ	if	إِنْ
you have	كَانَ لَكُمْ	and if	فَإِنْ	a child	وَلَدٌ
(is) an eighth	الثُّمْنِ	then for them	فَلَهُنَّ	a child	وَلَدٌ
after	مِنْ بَعْدِ	you have left behind	تَرَكْتُمْ	of what	مِمَّا
or	أَوْ	of which you bequeath	تُوصُونَ بِهَا	(payment of) bequest	وَصِيَّةٍ
is	كَانَ	and if	وَإِنْ	debt	دَيْنٍ
having no parents and children	كَالَالَةِ	testator	يُورِثُ	man	رَجُلًا
but he has	وَلَهُ	woman	امْرَأَةً	or	أَوْ
a sister	أُخْتٍ	or	أَوْ	a brother	أَخً
of two	مِنْهُمَا	one	وَاحِدٍ	then for each	فَلِكُلٍّ
they are	كَانُوا	but if	فَإِنْ	(is) a sixth	السُّدُسُ
that	ذَلِكَ	than	مِنْ	more	أَكْثَرَ
in	فِي	partners	شُرَكَاءَ	then they are	فَهُمْ
bequest	وَصِيَّةٍ	after	مِنْ بَعْدِ	a third	الثُّلُثِ
or	أَوْ	of which	بِهَا	he bequeaths	يُوصِي
being harmful	مُضَارٌّ	without	غَيْرِ	debt	دَيْنٍ
Allah	اللَّهِ	from	مِنْ	(this is) a Commandment	وَصِيَّةٍ
All-Forebearing	حَلِيمٍ	(is) All-Knowing	عَلِيمٍ	and Allah	وَاللَّهُ

Translit	<p>Wa Lakum Nişfu Mā Taraka 'Azwājukum 'In Lam Yakun Lahunna Waladun Fa'in Kāna Lahunna Waladun Falakumu Ar-Rubu`u Mimmā Tarakna Min Ba`di Waşīyatīn Yūşīna Bihā'Aw Daynin Wa Lahunna Ar-Rubu`u Mimmā Taraktum 'In Lam Yakun Lakum Waladun Fa'in Kāna Lakum Waladun Falahunna Ath-Thumunu Mimmā Taraktum Min Ba`di Waşīyatīn Tūşūna Bihā 'Aw Daynin Wa 'In Kāna Rajulun Yūraṭhu</p>
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The Holy Quran

The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

	<i>Kalālatan 'Aw 'Amra'atun Wa Lahu'Akhun 'Aw 'Ukhtun Falikulli Wāhidin Minhumā As-Sudusu Fa'in Kānū 'Akthara Min Dhālika Fahum Shurakā'u Fī Ath-Thuluthi Min Ba'di Waṣīyatin Yūṣā Bihā 'Aw Daynin Ghayra Mudārrin Waṣīyatan Mina Allāhi Wa Allāhu 'Alīmun Halīmun</i>
AhmedAli	جو مال تمہاری عورتیں چھوڑ رہیں اس میں تمہارا آدھا حصہ ہے بشرطیکہ ان کی اولاد نہ ہو اور اگر ان کی اولاد ہو تو اس میں سے جو چھوڑ جائیں ایک چوتھائی تمہاری ہے اس وصیت کے بعد جو وہ کر جائیں یا قرض کے بعد اور عورتوں کے لیے چوتھائی مال ہے جو تم چھوڑ کر مرو بشرطیکہ تمہاری اولاد نہ ہو پس اگر تمہاری اولاد ہو تو جو تم نے چھوڑا اس میں ان کا آٹھواں حصہ ہے اس وصیت کے بعد جو تم کر جاؤ یا قرض کے بعد اور اگر وہ مرد یا عورت جس کی یہ میراث ہے باپ بیٹا کچھ نہیں رکھتا اور اس میت کا ایک بھائی یا بہن ہے تو دونوں میں سے ہر ایک کا چھٹا حصہ ہے پس اگر اس سے زیادہ ہوں تو ایک تہائی میں سب شریک ہیں وصیت کی بات جو ہو چکی ہو یا قرض کے بعد بشرطیکہ اور روں کا نقصان نہ ہو یہ الہ کا کلمہ ہے اور اللہ جاننے والا قہر کرنے والا ہے
Jalandhry	اور جو مال تمہاری عورتیں چھوڑ رہیں۔ اگر ان کے اولاد نہ ہو تو اس میں نصف حصہ تمہارا۔ اور اگر اولاد ہو تو ترکے میں تمہارا حصہ چوتھائی۔ (لیکن یہ تقسیم وصیت کی تعمیل کے بعد جو انہوں نے کی ہو یا قرض کے ادا ہونے کے بعد جو ان کے ذمے ہو، کی جائے گی) اور جو مال تم (مرد) چھوڑ مرو۔ اگر تمہارے اولاد نہ ہو تو تمہاری عورتوں کا اس میں چوتھا حصہ۔ اور اگر اولاد ہو تو ان کا آٹھواں حصہ (یہ حصہ تمہاری وصیت کی تعمیل کے بعد جو تم نے کی ہو اور ادا لے) قرض کے (بعد تقسیم کئے جائیں گے) اور اگر ایسے مرد یا عورت کی میراث ہو جس کے نہ باپ نہ بیٹا مگر اس کے بھائی یا بہن ہو تو ان میں سے ہر ایک کا چھٹا حصہ اور اگر ایک سے زیادہ ہوں تو سب ایک تہائی میں شریک ہوں گے (یہ حصہ بھی ادا لے وصیت و قرض بشرطیکہ ان سے میت نے کسی کا نقصان نہ کیا ہو) تقسیم کئے جائیں گے) یہ خدا کا فرمان ہے۔ اور خدا نہایت علم والا (اور) نہایت علم والا ہے
YusufAli	In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave; their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two, gets a sixth; but if more than two they share in a third; after payment of legacies and debts; so that no loss is caused (to anyone). Thus is it ordained by Allah and Allah is All-Knowing, Most Forbearing.
M.Khan	In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of lagacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allāh; and Allāh is Ever All-Knowing, Most-Forbearing.
Pickthal	And unto you belongeth a half of that which your wives leave, if they have no child; but if they have a child then unto you the fourth of that which they leave, after any legacy they may have bequeathed, or debt (they may have contracted, hath been paid). And unto them belongeth the fourth of that which ye leave if ye have no child, but if ye have a child then the eighth of that which ye leave, after any legacy ye may have bequeathed, or debt (ye may have contracted, hath been paid). And if a man or a woman have a distant heir (having left neither parent nor child), and he (or she) have a brother or a sister (only on the mother's side) then to each of them twain (the brother and the sister) the sixth, and if they be more than two, then they shall be sharers in the third, after any legacy that may have been bequeathed or debt (contracted) not injuring (the heirs by willing away more than a third of the heritage) hath been paid. A commandment from Allah. Allah is Knower, Indulgent.
Shakir	And you shall have half of what your wives leave if they have no child, but if they have a child, then you shall have a fourth of what they leave after (payment of) any bequest they may have bequeathed or a debt; and they shall have the fourth of what you leave if you have no child, but if you have a child then they shall have the eighth of what you leave after (payment of) a bequest you may have bequeathed or a debt; and if a man or a woman leaves property to be inherited by neither parents nor offspring, and he (or she) has a brother or a sister, then each of them two shall have the sixth, but if they are more than that, they shall be sharers in the third after (payment of) any bequest that may have been bequeathed or a debt that does not harm (others); this is an ordinance from Allah: and Allah is Knowing, Forbearing.

تِلْكَ حُدُودُ اللَّهِ ۚ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿13﴾

Allah	اللَّهُ ۚ	limits (set by)	حُدُودُ	these (are)	تِلْكَ
Allah	اللَّهُ	obeys	يُطِعِ	and whosoever	وَمَنْ
(to) Gardens	جَنَّاتٍ	He would be admitted	يُدْخِلْهُ	and His Messenger	وَرَسُولَهُ
the rivers	الْأَنْهَارُ	under them	مِنْ تَحْتِهَا	flow	تَجْرِي
and that (would be)	وَذَلِكَ	therein	فِيهَا ۚ	to abide for ever	خَالِدِينَ
		the great	الْعَظِيمُ	success	الْفَوْزُ

Translit	Tilka Hūdūdu Allāhi Wa Man Yuṭī`i Allāha Wa Rasūlahu Yudkhillhu Jannātin Tajrī MinTaḥtīhā Al-Anhāru Khālīdīna Fīhā Wa Dhālika Al-Fawzu Al-`Aẓīmu				
AhmedAli	یہ اللہ کی باندھی ہوئی حدیں ہیں اور جو شخص اللہ اور اس کے رسول کے حکم پر چلے اسے بہشتوں میں داخل کرے گا جن کے نیچے نہریں بہتی ہوں گی ان میں ہمیشہ رہیں گے اور یہی ہے بڑی کامیابی				
Jalandhry	(یہ تمام احکام) خدا کی حدیں ہیں۔ اور جو شخص خدا اور اس کے پیغمبر کی فرمانبرداری کرے گا خدا اس کو بہشتوں میں داخل کرے گا جن میں نہریں بہہ رہی ہیں وہ ان میں ہمیشہ رہیں گے۔ اور یہ بڑی کامیابی ہے				
YusufAli	Those are limits set by Allah: those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing beneath, to abide therein (for ever) and that will be the Supreme achievement.				
M.Khan	These are the limits (set by) Allāh (or ordinances as regards laws of inheritance), and whosoever obeys Allāh and His Messenger (Muhammad SAW) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.				
Pickthal	These are the limits (imposed by) Allah. Whoso obeyeth Allah and His messenger, He will make him enter Gardens underneath which rivers flow, where such will dwell for ever. That will be the great success.				
Shakir	These are Allah's limits, and whoever obeys Allah and His Messenger, He will cause him to enter gardens beneath which rivers flow, to abide in them; and this is the great achievement.				

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴿14﴾

Allah	اللَّهُ	disobeys	يَعْصِ	and whosoever	وَمَنْ
His limits	حُدُودَهُ	and transgresses	وَيَتَعَدَّ	and His Messenger	وَرَسُولَهُ
he would abide forever	خَالِدًا	(to) Fire	نَارًا	He would admit his	يُدْخِلْهُ
a torment	عَذَابٌ	and he will have	وَلَهُ	therein	فِيهَا
				disgraceful	مُهِينٌ

Translit	Wa Man Ya`ṣi Allāha Wa Rasūlahu Wa Yata`adda Hūdūdahu Yudkhillhu Nārāan Khālīdāan Fīhā Wa Lahu `Adhābun Muhīnun				
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AhmedAli	اور جو شخص اللہ اور اس کے رسول کی نافرمانی کرے اور اس کی حدوں سے نکل جائے اسے آگ میں ڈالے گا اس میں ہمیشہ رہے گا اور اس کے لیے ذلت کا عذاب ہے
Jalandhry	اور جو خدا اور اس کے رسول کی نافرمانی کرے گا اور اس کی حدوں سے نکل جائے گا اس کو خدا دوزخ میں ڈالے گا جہاں وہ ہمیشہ رہے گا۔ اور اس کو ذلت کا عذاب ہوگا
YusufAli	But those who disobey Allah and His Messenger and transgress His limits will be admitted to a Fire to abide therein: and they shall have a humiliating punishment.
M.Khan	And whosoever disobeys Allāh and His Messenger (Muhammad SAW), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.
Pickthal	And whoso disobeyeth Allah and His messenger and transgresseth His limits, He will make him enter Fire, where he will dwell for ever; his will be a shameful doom.
Shakir	And whoever disobeys Allah and His Messenger and goes beyond His limits, He will cause him to enter fire to abide in it, and he shall have an abasing chastisement.

وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاَسْتَشْهِدُوا عَلَيْهِنَّ اَرْبَعَةً مِنْكُمْ ۖ فَاِنْ شَهِدُوا
فَاَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ اَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾

lewdness	الْفَاحِشَةُ	commit	يَأْتِينَ	and those who	وَاللَّاتِي
so call to witness	فَاَسْتَشْهِدُوا	your women	نِسَائِكُمْ	of	مِنْ
of you	مِنْكُمْ ۖ	four	اَرْبَعَةً	against them	عَلَيْهِنَّ
then confine them	فَاَمْسِكُوهُنَّ	they bear witness	شَهِدُوا	and if	فَاِنْ
until	حَتَّى	(their) houses	الْبُيُوتِ	[in] to	فِي
or	اَوْ	(the) death	الْمَوْتُ	comes to them	يَتَوَفَّاهُنَّ
for them	لَهُنَّ	Allah	اللَّهُ	makes	يَجْعَلُ
				a way	سَبِيلًا

Translit	Wa Al-Lāti Ya'tīna Al-Fāhishata Min Nisā'ikum Fāstash/hidū `Alayhinna 'Arba`atan MinkumFa'in Shahidū Fa'amsikūhunna Fī Al-Buyūti Ḥattā Yatawaffāhunna Al-Mawtu `Aw Yaj`alaAllāhu Lahunna Sabīlāan
AhmedAli	اور تمہاری عورتوں میں سے جو کوئی بدکاری کرے ان پر لہنوں میں سے چار مرد گواہ لاؤ پھر اگر وہ گواہی دے دیں تو ان عورتوں کو ان گھروں میں بند رکھو یہاں تک کہ انہیں موت آجائے یا اللہ ان کے لیے کوئی راستہ نکال دے
Jalandhry	مسلمانو تمہاری عورتوں میں جو بدکاری کا ارتکاب کر بیٹھیں ان پر اپنے لوگوں میں سے چار شخصوں کی شہادت لو۔ اگر وہ (ان کی بدکاری کی) گواہی دیں تو ان عورتوں کو گھروں میں بند رکھو یہاں تک کہ موت ان کا کام تمام کر دے یا خدا ان کے لئے کوئی اور سبیل (پیدا) کرے
YusufAli	If any of your women are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way.
M.Khan	And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or

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	Allâh ordains for them some (other) way.
Pickthal	As for those of your women who are guilty of lewdness, call to witness four of you against them. And if they testify (to the truth of the allegation) then confine them to the houses until death take them or (until) Allah appoint for them a way (through new legislation).
Shakir	And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness confine them to the houses until death takes them away or Allah opens some way for them.

وَالَّذَانِ يَأْتِيَانِيَا مِنْكُمْ فَأَذُوهُمَا ۖ فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا ۚ إِنَّ اللَّهَ كَانَ تَوَّابًا

رَحِيمًا ﴿16﴾

of you	مِنْكُمْ	who commit that	يَأْتِيَانِيَا	and those two	وَالَّذَانِ
they repent	تَابَا	then if	فَإِنْ	punish them both	فَأَذُوهُمَا ۖ
indeed	إِنَّ	then leave them alone	فَأَعْرِضُوا عَنْهُمَا ۚ	and mend their ways	وَأَصْلَحَا
Acceptor of the repentance	تَوَّابًا	is	كَانَ	Allah	اللَّهُ
				Most Merciful	رَحِيمًا

Translit	Wa Al-Ladhāni Ya'tiyānihā Minkum Fa'ādhūhumā Fa'in Tābā Wa 'Aṣlahā Fa'a'ridū 'Anhumā'Inna Allāha Kāna Tawwābāan Rahīmāan
AhmedAli	اور تم میں سے جو دو مرد وہی بدکاری کریں تو ان کو تکلیف دو پھر اگر وہ توبہ کریں اور اپنی اصلاح کر لیں تو انہیں چھوڑ دو۔ بے شک اللہ توبہ قبول کرنے والا مہربان ہے
Jalandhry	اور جو دو مرد تم میں سے بدکاری کریں تو ان کو ایذا دو۔ پھر اگر وہ توبہ کر لیں اور نیکو کار ہو جائیں تو ان کا پیچھا چھوڑ دو۔ بے شک خدا توبہ قبول کرنے والا (اور) مہربان ہے
YusufAli	If two persons among you are guilty of lewdness punish them both. If they repent and amend leave them alone; for Allah is Oft-Returning, Most Merciful.
M.Khan	And the two persons (man and woman) among you who commit illegal sexual intercourse, hurt them both. And if they repent (promise Allâh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allâh is Ever All-Forgiving (the One Who forgives and accepts repentance), (and He is) Most Merciful.
Pickthal	And as for the two of you who are guilty thereof, punish them both. And if they repent and improve, then let them be. Lo! Allah is ever relenting, Merciful.
Shakir	And as for the two who are guilty of indecency from among you, give them both a punishment; then if they repent and amend, turn aside from them; surely Allah is Oft-returning (to mercy), the Merciful.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ

عَلَيْهِمْ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿17﴾

[on] by	عَلَى	(acceptance of) repentance	التَّوْبَةُ	verily	إِنَّمَا
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do	يَعْمَلُونَ	(is) for those who	لِلَّذِينَ	Allah	اللَّهُ
then	ثُمَّ	in ignorance	بِجَهَالَةٍ	evil	السُّوءَ
and those	فَأُولَئِكَ	soon	مِنْ قَرِيبٍ	they repent	يَتُوبُونَ
of theirs	عَلَيْهِمْ	Allah	اللَّهُ	accepts repentance	يَتُوبُ
All-Knowing	عَلِيمًا	Allah	اللَّهُ	is	وَكَانَ
				All-Wise	حَكِيمًا

Translit	'Innamā At-Tawbatu `Alā Allāhi Lilladhīna Ya`malūna As-Sū'a Bijahālatin <u>Thumma</u> Yatūbūna Min Qarībin Fa'ulā'ika Yatūbu Allāhu `Alayhim Wa Kāna Allāhu `Alīmāan Ḥakīmāan
AhmedAli	اللہ پر توبہ قبول کرنے کا حق انہیں لوگوں کے لیے ہے جو جہالت کی وجہ سے برا کام کرتے ہیں اس کے بعد جلد ہی توبہ کر لیتے ہیں ان لوگوں کو اللہ معاف کر دیتا ہے اور اللہ سب کچھ جاننے والا دانا ہے
Jalandhry	خدا انہیں لوگوں کی توبہ قبول فرماتا ہے جو نادانی سے بری حرکت کر بیٹھے ہیں۔ پھر جلد توبہ قبول کر لیتے ہیں پس ایسے لوگوں پر خدا مہربانی کرتا ہے۔ اور وہ سب کچھ جانتا (اور) حکمت والا ہے
YusufAli	Allah accepts the repentance of those who do evil, in ignorance and repent soon afterwards; to them, will Allah turn in mercy; for Allah is full of knowledge and wisdom.
M.Khan	Allāh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they whom Allāh will forgive and Allāh is Ever All-Knower, All-Wise.
Pickthal	Forgiveness is only incumbent on Allah towards those who do evil in ignorance (and) then turn quickly (in repentance) to Allah. These are they toward whom Allah relenteth. Allah is ever Knower, Wise.
Shakir	Repentance with Allah is only for those who do evil in ignorance, then turn (to Allah) soon, so these it is to whom Allah turns (mercifully), and Allah is ever Knowing, Wise.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۚ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾

for those who	لِلَّذِينَ	the repentance	التَّوْبَةُ	and (is) not	وَلَيْسَتِ
until	حَتَّىٰ	evil deeds	السَّيِّئَاتِ	do	يَعْمَلُونَ
one of them	أَحَدُهُمْ	faces	حَضَرَ	when	إِذَا
verily I	إِنِّي	he says	قَالَ	the death	الْمَوْتُ
nor	وَلَا	now	الْآنَ	repent	تُبْتُ
while they (are)	وَهُمْ	die	يَمُوتُونَ	those who	الَّذِينَ
We have prepeared	أَعْتَدْنَا	those	أُولَٰئِكَ	(are) disbelievers	كُفَّارٌ
a painful	أَلِيمًا	torment	عَذَابًا	for them	لَهُمْ

Translit	Wa Laysati At-Tawbatu Lilladhīna Ya`malūna As-Sayyi'āti Ḥattā 'Idhā Ḥaḍara 'AḥadahumuAl-Mawtu Qāla
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Sura # 4 – 176 Verses - Makkah

سورة النساء

	'Innī Tubtu Al-'Āna Wa Lā Al-Ladhīna Yamūtūna Wa Hum Kuffārūn 'Ūlā'ika 'A'tadnā Lahum 'Adhābāan 'Alīmāan
AhmedAli	اور ان لوگوں کی توبہ قبول نہیں ہے جو برے کام کرتے رہتے ہیں یہاں تک کہ جب ان میں سے کسی کی موت کا وقت آجاتا ہے اس وقت کہتا ہے کہ اب میں توبہ کرتا ہوں اور اسی طرح ان لوگوں کی توبہ قبول نہیں ہے جو کفر کی حالت میں مرتے ہیں ان کے لیے ہم نے دردناک عذاب تیار کیا ہے
Jalandhry	اور ایسے لوگوں کی توبہ قبول نہیں ہوتی جو (ساری عمر) برے کام کرتے ہیں۔ یہاں تک کہ جب ان میں سے کسی موت آمو جو ہو تو اس وقت کہنے لگے کہ اب میں توبہ کرتا ہوں اور نہ ان کی (توبہ قبول ہوتی ہے) جو کفر کی حالت میں مرے۔ ایسے لوگوں کے لئے ہم نے عذاب الیم تیار کر رکھا ہے
YusufAli	Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says; "Now have I repented indeed"; nor of those who die rejecting Faith: for them have We prepared a punishment most grievous.
M.Khan	And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment.
Pickthal	The forgiveness is not for those who do ill-deeds until, when death attendeth upon one of them, he saith: Lo! I repent now; nor yet for those who die while they are disbelievers. For such We have prepared a painful doom.
Shakir	And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says: Surely now I repent; nor (for) those who die while they are unbelievers. These are they for whom We have prepared a painful chastisement.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا ۖ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ ۚ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

believe	آمَنُوا	who	الَّذِينَ	O you	يَا أَيُّهَا
for you	لَكُمْ	it is lawful	يَحِلُّ	not	لَا
the women	النِّسَاءَ	you inherit	تَرِثُوا	that	أَنْ
you put constraints upon them	تَعْضُلُوهُنَّ	and (do) not	وَلَا	by force	كَرِهًا ۖ
what	مَا	a part of	بِبَعْضِ	that you take away	لِتَذْهَبُوا
that	أَنْ	except	إِلَّا	you have given them	آتَيْتُمُوهُنَّ
open	مُبَيِّنَةٍ ۚ	lewdness	بِفَاحِشَةٍ	they commit	يَأْتِيَنَّ
and if	فَإِنْ	in a good manner	بِالْمَعْرُوفِ ۚ	and live with them	وَعَاشِرُوهُنَّ
that	أَنْ	then it may be	فَعَسَى	you dislike them	كَرِهْتُمُوهُنَّ
and has placed	وَيَجْعَلَ	a thing	شَيْئًا	you dislike	تَكْرَهُوا
good	خَيْرًا	in it	فِيهِ	Allah	اللَّهُ
				much	كَثِيرًا

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Translit	<i>Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Yahillu Lakum 'An Tarithū An-Nisā' Karhāan Wa Lā Ta'dulūhunna Litadh/habū Biba'di Mā 'Ātaytumūhunna Illā 'An Ya'tīna BifāhishatinMubayyinatin Wa 'Āshirūhunna Bil-Ma'rūfi Fa'in Karihtumūhunna Fa'asā 'An TakrahūShay'āan Wa Yaj'ala Allāhu Fīhi Khayrāan Kathīrāan</i>
AhmedAli	اے ایمان والو! تمہیں یہ حلال نہیں کہ زبردستی عورتوں کو میراث میں لے لو اور ان کو اس واسطے نہ روکے رکھو کہ ان سے کچھ اپنا دیا ہوا مال واپس لے لو ہاں اگر وہ کسی صریح بد چلنی کا ارتکاب کریں اور عورتوں کے ساتھ اچھی طرح سے زندگی بسر کرو اگر وہ تمہیں ناپسند ہوں تو ممکن ہے کہ تمہیں ایک چیز پسند نہ آئے مگر اللہ نے اس میں بہت کچھ بھلائی رکھی ہو
Jalandhry	مومنو! تم کو جائز نہیں کہ زبردستی عورتوں کے وارث بن جاؤ۔ اور (دیکھنا) اس نیت سے کہ جو کچھ تم نے ان کو دیا ہے اس میں سے کچھ لے لو انہیں (گھروں میں) میں مت روک رکھنا ہاں اگر وہ کھلے طور پر بدکاری کی مرتکب ہوں (تو روکنا مناسب نہیں) اور ان کے ساتھ اچھی طرح رہو سو اگر وہ تم کو ناپسند ہوں تو عجب نہیں کہ تم کسی چیز کو ناپسند کرو اور خدا اس میں بہت سی بھلائی پیدا کر دے
YusufAli	O ye who believe! ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may take away part of the dower ye have given them,— except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them, it may be that ye dislike a thing and Allah brings about through it a great deal of good.
M.Khan	O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take away part of the Mahr you have given them, unless they commit open illegal sexual intercourse. And live with them honourably. If you dislike them, it may be that you dislike a thing and Allāh brings through it a great deal of good.
Pickthal	O ye who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen), nor (that) ye should put constraint upon them that ye may take away a part of that which ye have given them, unless they be guilty of flagrant lewdness. But consort with them in kindness, for if ye hate them it may happen that ye hate a thing wherein Allah hath placed much good.
Shakir	O you who believe! it is not lawful for you that you should take women as heritage against (their) will, and do not straiten them in order that you may take part of what you have given them, unless they are guilty of manifest indecency, and treat them kindly; then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it.

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ۚ أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿٢٠﴾

giving up	اسْتِبْدَالَ	you decide/intend	أَرَدْتُمْ	and if	وَإِنْ
(have a new) wife	زَوْجٍ	(and in her) place	مَكَانَ	(your) wife	زَوْجٍ
a heap of gold	قِنْطَارًا	one of them	إِحْدَاهُنَّ	and you have given	وَآتَيْتُمْ
from it	مِنْهُ	you take away	تَأْخُذُوا	so do not	فَلَا
by slander	بُهْتَانًا	would you take it	أَتَأْخُذُونَهُ	anything	شَيْئًا ۚ
		manifest	مُبِينًا	and wrong	وَإِثْمًا

Translit	<i>Wa 'In 'Aradtumu Astibdāla Zawjin Makāna Zawjin Wa 'Ātaytum 'Ihdāhunna Qinfārāan Falā Ta'khudhū Minhu Shay'āan 'Ata'khudhūnahu Buhtānāan Wa 'Ithmāan Mubīnāan</i>
AhmedAli	اور اگر تم ایک عورت کی جگہ دوسری عورت کو بدلنا چاہو اور ایک کو بہت سا مال دے چکے ہو تو اس میں سے کچھ بھی واپس نہ لو کیا تم اسے بہتان لگا کر اور صریح

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	ظلم کر کے واپس لوگے
Jalandhry	اور اگر تم ایک عورت کو چھوڑ کر دوسری عورت کرنی پاؤ۔ اور پہلی عورت کو بہت سال مال دے چکے ہو تو اس میں سے کچھ مت لینا۔ بھلا تم ناجائز طور پر اور صریح ظلم سے اپنا مال اس سے واپس لے لو گے؟
YusufAli	But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower take not the least bit of it back: would ye take it by slander and a manifest wrong?
M.Khan	But if you intend to replace a wife by another and you have given one of them a Qintar (of gold i.e. a great amount as Mahr), take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin?
Pickthal	And if ye wish to exchange one wife for another and ye have given unto one of them a sum of money (however great), take nothing from it. Would ye take it by the way of calumny and open wrong?
Shakir	And if you wish to have (one) wife in place of another and you have given one of them a heap of gold, then take not from it anything; would you take it by slandering (her) and (doing her) manifest wrong?

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُم إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُم مِّيثَاقًا غَلِيظًا ﴿21﴾

when	وَقَدْ	you could take it	تَأْخُذُونَهُ	and how	وَكَيْفَ
(in) to	إِلَىٰ	one of you	بَعْضُكُم	has gone	أَفْضَىٰ
from you	مِنْكُم	and they have taken	وَأَخَذْنَ	another	بَعْضٍ
		strong	غَلِيظًا	a covenant	مِّيثَاقًا

Translit	Wa Kayfa Ta'khudhūnahu Wa Qad 'Afdā Ba`ḍukum 'Ilā Ba`ḍin Wa 'Akhadhna Minkum Mithāqāan Ghālīzāan
AhmedAli	تم اسے کیوں کر لے سکتے ہو جب کہ تم میں سے ہر ایک دوسرے سے لطف اندوز ہو چکا ہے اور وہ عورتیں تم سے پختہ عہد لے چکی ہیں
Jalandhry	اور تم دیا ہوا مال کیونکر واپس لے سکتے ہو جب کہ تم ایک دوسرے کے ساتھ صحبت کر چکے ہو۔ اور وہ تم سے عہد واثق بھی لے چکی ہے
YusufAli	And how could ye take it when ye have gone in unto each other, and they have taken from you a solemn covenant?
M.Khan	And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant?
Pickthal	How can ye take it (back) after one of you hath gone in unto the other, and they have taken a strong pledge from you?
Shakir	And how can you take it when one of you has already gone in to the other and they have made with you a firm covenant?

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا

﴿22﴾

whom	مَا	you marry	تَنْكِحُوا	and do not	وَلَا
of	مِنْ	your fathers	آبَاؤُكُمْ	married	نَكَحَ
what	مَا	except	إِلَّا	women	النِّسَاءِ

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was	كَانَ	indeed it	إِنَّهُ	has happened before	قَدْ سَلَفَ ۚ
and an evil	وَسَاءَ	and abomination	وَمَقْتًا	lewdness	فَاحِشَةً
				way	سَبِيلًا

Translit	<i>Wa Lā Tankihū Mā Nakaha 'Ābā'uukum Mina An-Nisā' 'Illā Mā Qad Salafa 'Innahu Kāna Fāhishatan Wa Maqtāan Wa Sā'a Sabīlāan</i>				
AhmedAli	ان عورتوں سے نکاح نہ کرو جن سے تمہارے ماں باپ نکاح کر چکے ہیں مگر جو پہلے ہو چکا ہے حیاتی ہے اور غضب کا کام ہے اور برا چلن ہے				
Jalandhry	اور جن عورتوں سے تمہارے باپ نے نکاح کیا ہو ان نکاح مت کرنا (مگر جاہلیت میں) جو ہو چکا (سو ہو چکا) یہ نہایت بے حیائی اور (خدا کی) ناخوشی کی بات تھی۔ اور بہت برا دستور تھا				
YusufAli	And marry not women whom your fathers married,— except what is past: it was shameful and odious,— an abominable custom indeed.				
M.Khan	And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.				
Pickthal	And marry not those women whom your fathers married, except what hath already happened (of that nature) in the past. Lo! it was ever lewdness and abomination, and an evil way.				
Shakir	And marry not woman whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way.				

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُم مِّن نِّسَائِكُمُ اللَّاتِي دَخَلْتُم بِهِنَّ فَإِنْ لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَخَالَاتُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿23﴾

your mothers	أُمَّهَاتُكُمْ	to you	عَلَيْكُمْ	are forbidden	حُرِّمَتْ
and your father's sisters	وَعَمَّاتُكُمْ	and your sisters	وَأَخَوَاتُكُمْ	and your daughters	وَبَنَاتُكُمْ
(of) brother	الْأَخِ	and daughters	وَبَنَاتُ	and your mother's sisters	وَخَالَاتُكُمْ
and your (foster) mothers	وَأُمَّهَاتُكُمْ	(of) sister	الْأُخْتِ	and daughters	وَبَنَاتُ
and your (foster) mothers	وَأَخَوَاتُكُمْ	gave you suck	أَرْضَعْنَكُمْ	who	اللَّاتِي
and mothers	وَأُمَّهَاتُ	milk suckling	الرَّضَاعَةِ	from	مِنَ
who are	اللَّاتِي	and your step-daughters	وَرَبَائِبُكُمْ	(of) your wives	نِسَائِكُمْ
from	مِنَ	your laps (guardianship)	حُجُورِكُمْ	in	فِي
you had conjugal relations	دَخَلْتُمْ	who	اللَّاتِي	your wives	نِسَائِكُمْ

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did not	لَمْ	but if	فَإِنْ	with them	بِهِنَّ
with them	بِهِنَّ	conjugal relations	دَخَلْتُمْ	you have	تَكُونُوا
on you	عَلَيْكُمْ	sin	جُنَاحَ	then (there is) no	فَلَا
who (are)	الَّذِينَ	(of) your sons	أَبْنَائِكُمْ	and wives	وَحَالَائِلُ
and that	وَأَنْ	your (own) loins	أَصْلَابِكُمْ	from	مِنْ
two sisters	الْأُخْتَيْنِ	[between]	بَيْنَ	you gather together	تَجْمَعُوا
happened before	قَدْ سَلَفَ ۚ	what	مَا	except	إِلَّا
is	كَانَ	Allah	اللَّهُ	indeed	إِنَّ
		Most Merciful	رَحِيمًا	All-Forgiving	غَفُورًا

Translit	<i>Ĥurrimat `Alaykum 'Ummahātukum Wa Banātukum Wa 'Akhawātukum Wa `Ammātukum Wa Khālātukum Wa Banātu Al-'Akhī Wa Banātu Al-'Ukhī Wa 'Ummahātukum Al-Lāti'Arḍa`nakum Wa 'Akhawātukum Mina Ar-Raḍā`ati Wa 'Ummahātu Nisā'ikumu Wa Rabā'ibukumu Al-Lāti Fī Ĥujūrikum Min Nisā'ikumu Al-Lāti Dakḥaltum Bihinna Fa'in LamTakūnū Dakḥaltum Bihinna Falā Junāḥa `Alaykum Wa Ḥalā'ilu 'Abnā'ikumu Al-Ladhīna Min 'Aṣlābikum Wa 'An Tajma`ū Bayna Al-'Ukhtayni 'Illā Mā Qad Salafa 'Inna Allāha KānaGhafūrāan Rahīmāan</i>
AhmedAli	تم پر تمہاری مائیں اور بیٹیاں اور بہنیں اور چھوچھیاں اور غالائیں اور بھتیجیاں اور بھانجیاں اور بن ماؤں نے تمہیں دودھ پلایا اور تمہاری دودھ شریک بہنیں اور تمہاری عورتوں کی مائیں اور ان کی بیٹیاں جنہوں نے تمہاری گود میں پرورش پائی ہے ان بیویوں کی لڑکیاں جن سے تمہارا تعلق زن و شوہو چکا ہے اور اگر تعلق زن و شوہ نہ ہوا ہو تو تم پر اس نکاح میں کچھ گناہ نہیں اور تمہارے بیٹوں کی عورتیں جو تمہاری پشت سے ہیں یہ سب عورتیں تم پر حرام ہیں اور دو بہنوں کو (ایک نکاح میں) اکٹھا کرنا حرام ہے مگر جو پہلے ہو چکا ہے شک اللہ بخشنے والا مہربان ہے
Jalandhry	تم پر تمہاری مائیں اور بیٹیاں اور بہنیں اور چھوچھیاں اور غالائیں اور بھتیجیاں اور بھانجیاں اور وہ مائیں جنہوں نے تم کو دودھ پلایا ہو اور رضاعی بہنیں اور ساسیں حرام کر دی گئی ہیں اور جن عورتوں سے تم مباشرت کر چکے ہو ان کی لڑکیاں جنہیں تم پرورش کرتے (ہو وہ بھی تم پر حرام ہیں) ہاں اگر ان کے ساتھ تم نے مباشرت نہ کی ہو تو (ان کی لڑکیوں کے ساتھ نکاح کر لینے میں) تم پر کچھ گناہ نہیں اور تمہارے صلیبی بیٹوں کی عورتیں بھی اور دو بہنوں کا اکٹھا کرنا بھی (حرام ہے) مگر جو ہو چکا (سو ہو چکا) بے شک خدا بخشنے والا (اور) رحم کرنے والا ہے
YusufAli	Prohibited to you (for marriage) are:— your mothers, daughters, sisters, father's sisters, mother's sisters; brother's daughters, sister's daughters, foster-mothers (who gave you suck) foster-sisters; your wives' mothers; your step-daughters under your guardianship, born of your wives to whom ye have gone in,—no prohibition if ye have not gone in,— (those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, except for what is past; for Allah is Oft-Forgiving, Most Merciful.
M.Khan	Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mother who gave you suck, your foster milk suckling sisters, your wives' mothers, your step daughters under your guardianship, born of your wives to whom you have gone in - but there is no sin on you if you have not gone in them (to marry their daughters), - the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allāh is Oft-Forgiving, Most Merciful.
Pickthal	Forbidden unto you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters, and your brother's daughters and your sister's daughters, and your foster-mothers, and your foster-sisters, and your mothers-in-law, and your step-daughters who are under your protection (born) of your women unto whom ye have gone in - but if ye have not gone in unto them, then it is no sin for you (to marry

	their daughters) - and the wives of your sons who (spring) from your own loins. And (it is forbidden unto you) that ye should have two sisters together, except what hath already happened (of that nature) in the past. Lo! Allah is ever Forgiving, Merciful.
Shakir	Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts and brothers' daughters and sisters' daughters and your mothers that have suckled you and your foster-sisters and mothers of your wives and your step-daughters who are in your guardianship, (born) of your wives to whom you have gone in, but if you have not gone in to them, there is no blame on you (in marrying them), and the wives of your sons who are of your own loins and that you should have two sisters together, except what has already passed; surely Allah is Forgiving, Merciful.

﴿٢٤﴾ وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۚ كِتَابَ اللَّهِ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾

except	إِلَّا	women	مِنَ النِّسَاءِ	and married	وَالْمُحْصَنَاتُ
your right hands	أَيْمَانُكُمْ ۚ	possess	مَلَكَتْ	those whom	مَا
(binding) upon you	عَلَيْكُمْ ۚ	(of) Allah	اللَّهِ	a decree	كِتَابَ
those who	مَا	for you	لَكُمْ	and I have been made lawful	وَأُحِلَّ
that	أَنَّ	these (limits)	ذَلِكَ	(are) beyond	وَرَاءَ
desiring wedlock chastity	مُحْصِنِينَ	by your wealth	بِأَمْوَالِكُمْ	you seek (them)	تَبْتَغُوا
for what	فَمَا	debauchery	مُسَافِحِينَ ۚ	not	غَيْرَ
from them	مِنْهُنَّ	[of it]	بِهِ	you benefit	اسْتَمْتَعْتُمْ
as a duty	فَرِيضَةً ۚ	their bridal-due	أُجُورَهُنَّ	you give them	فَآتُوهُنَّ
on you	عَلَيْكُمْ	sin	جُنَاحَ	and (there is) no	وَلَا
[of it]	بِهِ	you mutually agree	تَرَاضَيْتُمْ	for what	فِيمَا
indeed	إِنَّ	(its) prescription	الْفَرِيضَةِ ۚ	after	مِنْ بَعْدِ
All-Knowing	عَلِيمًا	is	كَانَ	Allah	اللَّهُ
				All-Wise	حَكِيمًا

Translit	Wa Al-Muḥṣanātu Mina An-Nisā' 'Illā Mā Malakat 'Aymānukum Kitāba Allāhi `Alaykum Wa 'Uḥilla Lakum Mā Warā'a Dhālikum 'An Tabtaghū Bi'amwālikum Muḥṣinīna Ghayra Musāfiḥīna Famā Astamtum Bihi Minhunna Fa'ātuhunna 'Ujūrahunna Farīḍatan Wa Lā Junāḥa `Alaykum Fīmā Tarādaytum Bihi Min Ba'di Al-Farīḍati 'Inna Allāha Kāna `Alīmāan Ḥakīmāan
AhmedAli	اور غاوند والی عورتیں مگر تمہارے ہاتھ جن کے مالک ہو جائیں یہ اللہ کا قانون تم پر لازم ہے اور ان کے سوا تم پر سب عورتیں حلال میں بشرطیکہ انہیں اپنے

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	<p>مال کے بدلے میں طلب کرو ایسے حال میں کہ نکاح کرنے والے ہونے سے آزاد شہوت رانی کرنے لگو پھر ان عورتوں میں سے جسے تم کام میں لائے ہو تو ان کے حق جو مقرر ہوئے ہیں وہ انہیں دے دو البتہ مہر کے مقرر ہو جانے کے بعد آپس کی رضامندی سے باہمی کوئی سمجھوتہ ہو جائے تو اس میں کوئی گناہ نہیں بے شک اللہ خبردار حکمت والا ہے</p>
Jalandhry	<p>اور شوہر والی عورتیں بھی (تم پر حرام ہیں) مگر وہ جو (اسیر ہو کر لونڈیوں کے طور پر) تمہارے قبضے میں آجائیں (یہ حکم) خدا نے تم کو لکھ دیا ہے اور ان (محرمات) کے سوا اور عورتیں تم کو حلال ہیں اس طرح سے کہ مال خرچ کر کے ان سے نکاح کر لو بشرطیکہ (نکاح سے) مقصود عفت قائم رکھنا ہو نہ شہوت رانی تو بن عورتوں سے تم فائدہ حاصل کرو ان کا مہر جو مقرر کیا ہوا داکر دو اور اگر مقرر کرنے کے بعد آپس کی رضامندی سے مہر میں کمی بیشی کر لو تو تم پر کچھ گناہ نہیں بے شک خدا سب کچھ جاننے والا (اور) حکمت والا ہے</p>
Yusuf Ali	<p>Also (prohibited are) women already married, except those whom your right hands possess. thus hath Allah ordained (prohibitions) against you: except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property,— desiring chastity, not lust. Seeing that ye derive benefit from them give them their dowers (at least) as prescribed; but if, after a dower is prescribed, ye agree mutually (to vary it) there is no blame on you, and Allah is All-Knowing All-Wise.</p>
M.Khan	<p>Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allāh ordained for you. All others are lawful, provided you seek (them in marriage) with Mahr (bridal - money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their Mahr as prescribed; but if after a Mahr is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allāh is Ever All-Knowing, All-Wise</p>
Pickthal	<p>And all married women (are forbidden? unto you) save those (captives) whom your right hands possess. It is a decree of Allah for you. Lawful unto you are all beyond those mentioned, so that ye seek them with your wealth in honest wedlock, not debauchery. And those of whom ye seek content (by marrying them), give unto them their portions as a duty. And there is no sin for you in what ye do by mutual agreement after the duty (hath been done). Lo! Allah is ever Knower, Wise.</p>
Shakir	<p>And all married women except those whom your right hands possess (this is) Allah's ordinance to you, and lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in marriage not committing fornication. Then as to those whom you profit by, give them their dowries as appointed; and there is no blame on you about what you mutually agree after what is appointed; surely Allah is Knowing, Wise.</p>

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ
فَتَيَاتِكُمُ الْمُؤْمِنَاتِ ۚ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ ۚ بَعْضُكُمْ مِنْ بَعْضٍ ۚ فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ
وَأَتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ۚ فَإِذَا أُحْصِنَ
فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۚ ذَٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ
مِنْكُمْ ۚ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿25﴾

is able	يَسْتَطِعْ	not	لَمْ	and who	وَمَنْ
that	أَنْ	to afford	طَوْلًا	of you	مِنْكُمْ
believing women	الْمُؤْمِنَاتِ	Free chaste	الْمُحْصَنَاتِ	he marries	يَنْكَحَ

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possess	مَلَكَتْ	those whom	مَا	from	فَمِنْ
your girls	فَتَيَاتِكُمْ	of	مِنْ	your right hands	أَيْمَانُكُمْ
knows all	أَعْلَمُ	and Allah	وَاللَّهُ	believing	الْمُؤْمِنَاتِ ۚ
then marry them	فَأَنْكِحُوهُنَّ	you are one from another	بَعْضُكُمْ مِنْ بَعْضٍ ۚ	about your faith	بِأَيْمَانِكُمْ ۚ
and give them	وَأَتَوْهُنَّ	their guardians	أَهْلِهِنَّ	with permission of	بِإِذْنِ
(they could be) chaste (in wedlock)	مُحْصَنَاتٍ	in a fair manner	بِالْمَعْرُوفِ	their bridal-due	أُجُورَهُنَّ
nor	وَلَا	adulterous	مُسَافِحَاتٍ	not	غَيْرَ
and when	فَإِذَا	secret love affairs	أَخْذَانٍ ۚ	given to	مُتَّخِذَاتِ
they commit	أَتَيْنَ	and if	فَإِنْ	they are married	أُحْصِنَ
(is) half	نِصْفُ	then upon them	فَعَلَيْهِنَّ	lewdness	بِفَاحِشَةٍ
the free unmarried women	الْمُحْصَنَاتِ	(what is) upon	عَلَى	of	مَا
this (is)	ذَلِكَ	the punishment	الْعَذَابِ ۚ	of	مِنْ
(falling into) sin	الْعَنَتِ	fear	خَشْيَ	for those who	لِمَنْ
you persevere	تَصْبِرُوا	but that	وَأَنْ	of you	مِنْكُمْ ۚ
and Allah	وَاللَّهُ	for you	لَكُمْ ۞	(is) better	خَيْرٌ
		Most Merciful	رَحِيمٌ	(is) All-Forgiving	غَفُورٌ

Translit	<p><i>Wa Man Lam Yastaḡi` Minkum Ṭawlāan 'An Yankiḥa Al-Muḥṣanāti Al-Mu'umināti Famin Mā Malakat 'Aymānukum Min Fatayātikumu Al-Mu'umināti Wa Allāhu 'A'lamu</i></p> <p><i>Bi'timānikum Ba`ḍukum Min Ba`ḍin Fānkihūhunna Bi'idhni 'Ahlihinna Wa 'Ātūhunna 'Ujūrahunna Bil-Ma`rūfi Muḥṣanātin Ghayra Musāfihātin Wa Lā Muttakhidhātī 'Akhḍānin Fa'idhā 'Uḥṣinna Fa'in 'Atayna Biḥāshishatin Fa`alayhinna Niṣfu Mā `Alā Al-Muḥṣanāti Mina Al-`Adhābi Dhālika Liman Khashiya Al-`Anata Minkum Wa 'An Taṣbirū Khayrun Lakum Wa Allāhu Ghafūrun Raḥīmūn</i></p>
AhmedAli	<p>اور جو کوئی تم میں سے اس بات کی طاقت نہ رکھے کہ خاندانی مسلمان عورتیں نکاح میں لائے تو تمہاری ان لونڈیوں میں سے کسی سے نکاح کر لے جو تمہارے قبضے میں ہوں اور ایسا نہ ہو اور اللہ تمہارے ایمانوں کا مال غنیمت جانتا ہے تم آپس میں ایک ہو لہذا ان کے مالکوں کی اجازت سے ان سے نکاح کر لو اور دستور کے موافق ان کے مہر دے دو اور آئندہ نکاح میں آنے والیاں ہوں آزاد شوہر رانیاں کرنے والیاں نہ ہوں اور نہ چھپی یاری کرنے والیاں پھر جب وہ قید نکاح میں آجائیں پھر اگر بے حیائی کا کام کریں تو ان پر آدھی سزا ہے جو خاندانی عورتوں پر مقرر کی گئی ہے یہ سہولت اس کیلئے ہے جو کوئی تم سے تکلیف میں پڑنے سے ڈرے اور صبر کرے تو تمہارے حق میں بہتر ہے اور اللہ بخشنے والا مہربان ہے</p>
Jalandhry	<p>اور جو شخص تم میں سے مومن آزاد عورتوں (یعنی بیٹیوں) سے نکاح کرنے کا مقصد نہ رکھے تو مومن لونڈیوں میں ہی جو تمہارے قبضے میں آگئی ہوں (نکاح کر لے) اور خدا تمہارے ایمان کو اچھی طرح جانتا ہے تم آپس میں ایک دوسرے کے ہم جنس ہو تو ان لونڈیوں کے ساتھ ان کے مالکوں سے اجازت حاصل کر کے نکاح کر لو اور دستور کے مطابق ان کا مہر بھی ادا کر دو بشرطیکہ عقیقہ ہوں نہ ایسی کہ کھلم کھلا بدکاری کریں اور نہ درپردہ دوستی کرنا چاہیں پھر اگر نکاح میں آکر</p>

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	بدکاری کا ارتکاب کر بیٹھیں تو جو سرا آزاد عورتوں (یعنی بیٹیوں) کے لئے ہے اس کی آدھی ان کو (دی جائے) یہ (لونڈی کے ساتھ نکاح کرنے کی) اجازت اس شخص کو ہے جسے گناہ کر بیٹھنے کا اندیشہ ہو اور اگر صبر کرو تو یہ تمہارے لئے بہت اچھا ہے اور خدا بخشنے والا مہربان ہے
Yusuf Ali	If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: and Allah hath full knowledge about your Faith. Ye are one from another: wed them with the leave of their owners, and give them their dowers, according to what is reasonable: they should be chaste not lustful nor taking paramours: when they are taken in wedlock, if they fall into shame, their punishment is half that for free women. This (permission) is for those among you who fear sin; but it is better for you that ye practise self-restraint: And Allah is Oft-Forgiving, Most Merciful.
M.Khan	And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (slaves) whom your right hands possess, and Allāh has full knowledge about your Faith, you are one from another. Wed them with the permission of their own folk (guardians, Auliya' or masters) and give them their Mahr according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not adulterous, nor taking boy-friends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allāh is Oft-Forgiving, Most Merciful
Pickthal	And whoso is not able to afford to marry free, believing women, let them marry from the believing maids whom your right hands possess. Allah knoweth best (concerning) your faith. Ye (proceed) one from another; so wed them by permission of their folk, and give unto them their portions in kindness, they being honest, not debauched nor of loose conduct. And if when they are honourably married they commit lewdness they shall incur the half of the punishment (prescribed) for free women (in that case). This is for him among you who feareth to commit sin. But to have patience would be better for you. Allah is Forgiving, Merciful.
Shakir	And whoever among you has not within his power ampleness of means to marry free believing women, then (he may marry) of those whom your right hands possess from among your believing maidens; and Allah knows best your faith: you are (sprung) the one from the other; so marry them with the permission of their masters, and give them their dowries justly, they being chaste, not fornicating, nor receiving paramours; and when they are taken in marriage, then if they are guilty of indecency, they shall suffer half the punishment which is (inflicted) upon free women. This is for him among you who fears falling into evil; and that you abstain is better for you, and Allah is Forgiving, Merciful.

يُرِيدُ اللَّهُ لِيُذَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۖ وَاللَّهُ عَلِيمٌ حَكِيمٌ

﴿26﴾

to make clear	لِيُذَيِّنَ	Allah	اللَّهُ	wishes	يُرِيدُ
(to) ways	سُنَنَ	and to guide you	وَيَهْدِيكُمْ	to you	لَكُمْ
and to accept repentance	وَيَتُوبَ	(were) before you	مِنْ قَبْلِكُمْ	(of) those who	الَّذِينَ
(is) All-Knowing	عَلِيمٌ	and Allah	وَاللَّهُ	of you	عَلَيْكُمْ ۖ
				All-Wise	حَكِيمٌ

Translit	Yurīdu Allāhu Liyubayyina Lakum Wa Yahdiyakum Sunana Al-Ladhīna Min Qablikum Wa Yatūba `Alaykum Wa Allāhu `Alīmun Ḥakīmun
Ahmed Ali	اللہ چاہتا ہے کہ تمہارے واسطے بیان کرے اور تمہیں پہلوں کی راہ پر چلائے اور تمہاری توبہ قبول کرے اور اللہ جاننے والا حکمت والا ہے
Jalandhry	نہا چاہتا ہے کہ (اپنی آیتیں) تم سے کھول کھول کر بیان فرمائے اور تم کو اگلے لوگوں کے طریقے بتائے اور تم پر مہربانی کرے اور خدا جاننے والا (اور)

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	حکمت والا ہے
YusufAli	Allah doth wish to make clear to you and to guide you into the ways of those before you; and (He doth wish to) turn to you (in Mercy): and Allah is All-Knowing, All-Wise.
M.Khan	Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is All-Knower, All-Wise.
Pickthal	Allah would explain to you and guide you by the examples of those who were before you, and would turn to you in mercy. Allah is Knower, Wise.
Shakir	Allah desires to explain to you, and to guide you into the ways of those before you, and to turn to you (mercifully), and Allah is Knowing, Wise.

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ﴿27﴾

that	أَنْ	wishes	يُرِيدُ	and Allah	وَاللَّهُ
and wishes	وَيُرِيدُ	of you	عَلَيْكُمْ	He accepts repentance	يَتُوبَ
(their) lusts	الشَّهَوَاتِ	follow	يَتَّبِعُونَ	those who	الَّذِينَ
deviation	مَيْلًا	you deviate	تَمِيلُوا	that	أَنْ
				tremendous	عَظِيمًا

Translit	<i>Wa Allāhu Yurīdu 'An Yatūba `Alaykum Wa Yurīdu Al-Ladhīna Yattabi`ūna Ash-Shahawāti 'An Tamīlū Maylāan `Aẓīmāan</i>
AhmedAli	اور اللہ چاہتا ہے کہ تم پر اپنی رحمت سے متوجہ ہو اور جو لوگ اپنے مزوں کے پیچھے لگے ہوئے ہیں وہ چاہتے ہیں کہ تم راہ راست سے بہت دور ہٹ جاؤ
Jalandhry	اور خدا تو چاہتا ہے کہ تم پر مہربانی کرے اور جو لوگ اپنی خواہشوں کے پیچھے چلتے ہیں وہ چاہتے ہیں کہ تم سیدھے راستے سے بھٹک کر دور جا پڑو
YusufAli	Allah doth wish to turn to you, but the wish of those who follow their lusts is that ye should turn away (from Him),— far, far away.
M.Khan	Allâh wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the Right Path).
Pickthal	And Allah would turn to you in mercy; but those who follow vain desires would have you go tremendously astray.
Shakir	And Allah desires that He should turn to you (mercifully), and those who follow (their) lusts desire that you should deviate (with) a great deviation.

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ ۖ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿28﴾

that	أَنْ	Allah	اللَّهُ	wishes	يُرِيدُ
and was created	وَخُلِقَ	for you	عَنْكُمْ ۖ	He lightens (burden)	يُخَفِّفَ
		weak	ضَعِيفًا	man	الْإِنْسَانُ

Translit	<i>Yurīdu Allāhu 'An Yukhaffifa `Ankum Wa Khuliqa Al-Insānu Da`īfāan</i>
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سورة النساء

AhmedAli	اللہ چاہتا ہے کہ تم سے بوجھ ہلکا کر دے کیوں کہ انسان کمزور پیدا کیا گیا ہے
Jalandhry	خدا چاہتا ہے کہ تم پر سے بوجھ ہلکا کرے اور انسان (طبعاً) کمزور پیدا ہوا ہے
YusufAli	Allah doth wish to lighten your (difficulties): for man was created weak (in flesh).
M.Khan	Allâh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman).
Pickthal	Allah would make the burden light for you, for man was created weak.
Shakir	Allah desires that He should make light your burdens, and man is created weak.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ
 وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾

believe	آمَنُوا	who	الَّذِينَ	O you	يَا أَيُّهَا
your wealth	أَمْوَالَكُم	you eat up	تَأْكُلُوا	do not	لَا
except	إِلَّا	unjustly	بِالْبَاطِلِ	between you	بَيْنَكُمْ
trading	تِجَارَةً	it is	تَكُونَ	that	أَنْ
among you	مِنْكُمْ	mutual consent	تَرَاضٍ	by	عَنْ
yourselves	أَنْفُسَكُمْ	you kill	تَقْتُلُوا	and do not	وَلَا
is	كَانَ	Allah	اللَّهُ	indeed	إِنَّ
		Most Merciful	رَحِيمًا	to you	بِكُمْ

Translit	Yā 'Ayyuhā Al-Laḏhīna 'Āmanū Lā Ta'kulū 'Amwālakum Baynakum Bil-Bāṭili 'Illā 'An Takūna Tijāratan 'An Tarāḏin Minkum Wa Lā Taqtulū 'Anfusakum 'Inna Allāha Kāna Bikum Raḥīmāan
AhmedAli	اے ایمان والو! آپس میں ایک دوسرے کے مال ناحق نہ کھاؤ مگر یہ کہ آپس کی خوشی سے تجارت ہو اور آپس میں کسی کو قتل نہ کرو بے شک اللہ تم پر مہربان ہے
Jalandhry	مومنو! ایک دوسرے کا مال ناحق نہ کھاؤ ہاں اگر آپس کی رضامندی سے تجارت کا لین دین ہو (اور اس سے مالی فائدہ حاصل ہو جائے تو وہ جائز ہے) اور اپنے آپ کو ہلاک نہ کرو کچھ شک نہیں کہ خدا تم پر مہربان ہے
YusufAli	O ye who believe! Eat not up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will: nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful.
M.Khan	O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.
Pickthal	O ye who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another. Lo! Allah is ever Merciful unto you.
Shakir	O you who believe! do not devour your property among yourselves falsely, except that it be trading by your mutual consent; and do not kill your people; surely Allah is Merciful to you.

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا ۖ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿30﴾

that	ذَلِكَ	does	يَفْعَلْ	and whoever	وَمَنْ
then shall	فَسَوْفَ	and injustice	وُظْلَمًا	through aggression	عُدْوَانًا
and is	وَكَانَ	Fire	نَارًا ۖ	We burn him in	نُصْلِيهِ
Allah	اللَّهُ	for	عَلَى	that	ذَلِكَ
				easy	يَسِيرًا

Translit	<i>Wa Man Yaf'al Dhālika 'Udwānāan Wa Ḥulmāan Fasawfa Nuṣlihi Nārāan Wa Kāna Dhālika 'Alā Allāhi Yasīrāan</i>				
AhmedAli	اور جو شخص تعدی اور ظلم سے یہ کام کرے گا تو ہم اسے آگ میں ڈالیں گے اور یہ اللہ پر آسان ہے				
Jalandhry	اور جو تعدی اور ظلم سے ایسا کرے گا ہم اس کو عقیقہ جہنم میں داخل کریں گے اور یہ خدا کو آسان ہے				
YusufAli	If any (one) does that in rancour and injustice,— soon shall We cast him into the Fire: and easy it is for Allah.				
M.Khan	And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allāh.				
Pickthal	Whoso doeth that through aggression and injustice, we shall cast him into Fire, and that is ever easy for Allah.				
Shakir	And whoever does this aggressively and unjustly, We will soon cast him into fire; and this is easy to Allah.				

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلَ كَرِيمًا ﴿31﴾

major sins	كَبَائِرَ	you avoid	تَجْتَنِبُوا	if	إِنْ
from which	عَنْهُ	you have been forbidden	تُنْهَوْنَ	that	مَا
your (minor) offences	سَيِّئَاتِكُمْ	from you	عَنْكُمْ	We shall remit	نُكَفِّرْ
a noble	كَرِيمًا	an entrance	مُدْخَلَ	and We would admit you to	وَنُدْخِلَكُمْ

Translit	<i>'In Tajtanibū Kabā'ira Mā Tunhawna 'Anhu Nukaffir 'Ankum Sayyi'ātikum Wa Nudkhilukum Mudkhalāan Karīmāan</i>				
AhmedAli	اگر تم ان بڑے گناہوں سے بچو گے جن سے تمہیں منع کیا گیا تو ہم تم سے تمہارے چھوٹے گناہ معاف کر دیں گے اور تمہیں عزت کے مقام میں داخل کریں گے				
Jalandhry	اگر تم بڑے بڑے گناہوں سے جن سے تم کو منع کیا جاتا ہے اجتناب رکھو گے تو ہم تمہارے (چھوٹے چھوٹے) گناہ معاف کر دیں گے اور تمہیں عزت کے مکانوں میں داخل کریں گے				
YusufAli	If ye (but) eschew the most heinous of the things which ye are forbidden to do, We shall expel out of you all the evil in you and admit you to a Gate of great honour.				
M.Khan	If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).				
Pickthal	If ye avoid the great (things) which ye are forbidden, We will remit from you your evil deeds and make you enter at a noble gate.				
Shakir	If you shun the great sins which you are forbidden, We will do away with your small sins and cause you to enter an honorable place of entering.				

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا ۖ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا اكْتَسَبْنَ ۚ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ ۚ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿32﴾

what	مَا	you covet	تَتَمَنَّوْا	and (do) not	وَلَا
of it	بِهِ	Allah	اللَّهُ	conferred abundantly	فَضَّلَ
(others)	بَعْضٍ ۚ	Over	عَلَى	on some of you	بَعْضَكُمْ
from what	مِمَّا	(is) a share	نَصِيبٌ	for men	لِلرِّجَالِ
(is) a share	نَصِيبٌ	and for women	وَلِلنِّسَاءِ	they earned	اِكْتَسَبُوا ۖ
and you ask	وَاسْأَلُوا	they earned	اِكْتَسَبْنَ ۚ	for what	مِمَّا
His Bounty	فَضْلِهِ ۚ	Of	مِنْ	Allah	اللَّهُ
is	كَانَ	Allah	اللَّهُ	indeed	إِنَّ
		thing	شَيْءٍ	of every	بِكُلِّ

Translit	<i>Wa Lā Tatamannaw Mā Faddala Allāhu Bihi Ba`dakum `Alā Ba`din Lilrrijālī Naṣībun Mimmā Aktasabū Wa Lilnnisā'i Naṣībun Mimmā Aktasabna Wa As'alū Allāha Min Fadlihi 'Inna Allāha Kāna Bikulli Shay'in `Alīmāan</i>
AhmedAli	اور مت ہوس کرو اس فضیلت میں جو اللہ نے بعض کو بعض پر دی ہے مردوں کو اپنی کمائی سے حصہ ہے اور عورتوں کو اپنی کمائی سے حصہ ہے اور اللہ سے اس کا فضل مانگو بے شک اللہ کو ہر چیز کا علم ہے
Jalandhry	اور جس چیز میں خدا نے تم میں سے بعض کو بعض پر فضیلت دی ہے اس کی ہوس مت کرو مردوں کو ان کاموں کا ثواب ہے جو انہوں نے کئے اور عورتوں کو ان کاموں کا ثواب ہے جو انہوں نے کئے اور خدا سے اس کا فضل (و کرم) مانگتے رہو کچھ شک نہیں کہ خدا ہر چیز سے واقف ہے
YusufAli	And in no wise covet those things in which Allah hath bestowed His gifts more freely on some of you than on others: to men is allotted what they earn, and to women what they earn: but ask Allah of His bounty: for Allah hath full knowledge of all things.
M.Khan	And wish not for the things in which Allāh has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allāh of His Bounty. Surely, Allāh is Ever All-Knower of everything.
Pickthal	And covet not the thing in which Allah hath made some of you excel others. Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned. (Envy not one another) but ask Allah of His bounty. Lo! Allah is ever Knower of all things.
Shakir	And do not covet that by which Allah has made some of you excel others; men shall have the benefit of what they earn and women shall have the benefit of what they earn; and ask Allah of His grace; surely Allah knows all things.

وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿33﴾

The Holy Quran

The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

heirs	مَوَالِي	We have appointed	جَعَلْنَا	and to every one	وَلِكُلِّ
(by) parents	الْوَالِدَانِ	left	تَرَكَ	of that	مِمَّا
made covenant	عَقَدَتْ	and with whom	وَالَّذِينَ	and relatives	وَالْأَقْرَبُونَ
their share	نَصِيَّتَهُمْ	give them	فَأَتَوْهُمْ	your right hands	أَيْمَانُكُمْ
is	كَانَ	Allah	اللَّهُ	indeed	إِنَّ
thing	شَيْءٍ	every	كُلِّ	over	عَلَى
				a Witness	شَهِيدًا

Translit	Wa Likullin Ja`alnā Mawālīya Mimmā Taraka Al-Wālidāni Wa Al-'Aqrabūna Wa Al-Ladhīna `Aqadat 'Aymānukum Fa'ātūhum Naṣībahum 'Inna Allāha Kāna `Alā Kulli Shay'in Shahīdāan				
AhmedAli	اور ہر شخص کے ہم نے وارث مقرر کر دیے ہیں اس مال کے جو ماں باپ یا رشتہ دار چھوڑ کر میں اور وہ لوگ جن سے تمہارے عہد و پیمان ہوں تو انہیں ان کا حصہ دے دو بے شک اللہ ہر چیز پر گواہ ہے				
Jalandhry	اور جو مال ماں باپ اور رشتہ دار چھوڑ میں تو (حق داروں میں تقسیم کر دو کہ) ہم نے ہر ایک کے حقدار مقرر کر دیئے ہیں اور جن لوگوں سے تم عہد کر چکے ہو ان کو بھی ان کا حصہ دو بے شک خدا ہر چیز کے سامنے ہے				
YusufAli	To (benefit) everyone We have appointed sharers and heirs to property left by parents and relatives. To those also to whom your right hand was pledged give their due portion: For truly Allah is Witness to all things.				
M.Khan	And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by Wasiyyah will). Truly, Allāh is Ever a Witness over all things.				
Pickthal	And unto each We have appointed heirs of that which parents and near kindred leave; and as for those with whom your right hands have made a covenant, give them their due. Lo! Allah is ever Witness over all things.				
Shakir	And to every one We have appointed heirs of what parents and near relatives leave; and as to those with whom your rights hands have ratified agreements, give them their portion; surely Allah is a witness over all things.				

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ
وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۖ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۚ إِنَّ اللَّهَ كَانَ
عَلِيمًا كَبِيرًا ﴿34﴾

Of	عَلَى	(are) in charge	قَوَّامُونَ	men	الرِّجَالُ
conferred abundantly	فَضَّلَ	because	بِمَا	women	النِّسَاءِ
over	عَلَى	on one of them	بَعْضَهُمْ	Allah	اللَّهُ
they spend	أَنْفَقُوا	and because	وَبِمَا	others	بَعْضِ

The Holy Quran

The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

thus the righteous women	فَالصَّالِحَاتُ	their wealth	أَمْوَالِهِمْ	(out) of	مِنْ
in (husband's) absence	لِلْغَيْبِ	who guard	حَافِظَاتُ	(are) devoutly obedient	قَانِتَاتُ
Allah	اللَّهُ	has guarded	حَفِظَ	that which	بِمَا
their rebellion	نُشُوزَهُنَّ	you fear	تَخَافُونَ	but those whom	وَاللَّاتِي
in	فِي	and leave them (alone)	وَاهْجُرُوهُنَّ	admonish them	فَعِظُوهُنَّ
then if	فَإِنْ	and beat them	وَاصْرَبُوهُنَّ	the beds	الْمَضَاجِعِ
you seek	تَبْغُوا	then do not	فَلَا	they obey you	أَطَعْنَكُمْ
indeed	إِنَّ	a way	سَبِيلًا	against them	عَلَيْهِنَّ
Most High	عَلِيًّا	is	كَانَ	Allah	اللَّهُ
				Most Great	كَبِيرًا

Translit	Ar-Rijālu Qawwāmūna `Alā An-Nisā' Bimā Fadḍala Allāhu Ba`dahum `Alā Ba`din Wa Bimā'Anfaqu Min 'Amwālihī Fālṣṣāliḥātu Qānitātun Ḥāfiẓātun Lilghaybi Bimā Ḥafiẓa Allāhu WaAl-Lātī Takḥāfūna Nushūzahunna Fa`izūhunna Wa Ahjurūhunna Fī Al-Madāji'ī WaAdribūhunna Fa'in 'Aṭa`nakum Falā Tabghū `Alayhinna Sabīlāan 'Inna Allāha Kāna `AlīyāanKabīrāan
AhmedAli	مرد عورتوں پر عالم میں اس واسطے کہ اللہ نے ایک کو ایک پر فضیلت دی ہے اور اس واسطے کہ انہوں نے اپنے مال خرچ کیے ہیں پھر جو عورتیں نیک ہیں وہ تابعدار میں مردوں کے پیڑھے بیٹھیں (ان کے حقوق کی) حفاظت کرتی ہیں اور جن عورتوں سے تمہیں سرکشی کا خطرہ ہو تو انہیں سمجھاؤ اور سونے میں جدا کر دو اور مارو پھر اگر تمہارا کہا مان جائیں تو ان پر الزام لگانے کے لیے ہمارے مت تلاش کرو بے شک اللہ سب سے اوپر بڑا ہے
Jalandhry	مرد عورتوں پر مسلط و عالم میں اس لئے کہ خدا نے بعض کو بعض سے افضل بنایا ہے اور اس لئے بھی کہ مرد اپنا مال خرچ کرتے ہیں تو جو نیک بیبیاں ہیں وہ مردوں کے حکم پر چلتی ہیں اور ان کے پیڑھے بیٹھیں خدا کی حفاظت میں (مال و آبرو کی) خبرداری کرتی ہیں اور جن عورتوں کی نسبت تمہیں معلوم ہو کہ سرکشی (اور بد خوئی) کرنے لگی ہیں تو (پہلے) ان کو (زبانی) سمجھاؤ (اگر نہ سمجھیں تو) پھر ان کے ساتھ سونا ترک کر دو اگر اس پر بھی باز نہ آئیں تو زد و کوب کرو اور اگر فرمانبردار ہو جائیں تو پھر ان کو ایذا دینے کا کوئی بہانہ مت ڈھونڈو بے شک خدا سب سے اعلیٰ (اور) علیل القدر ہے
YusufAli	Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly); but if they return to obedience, seek not against them means (of annoyance): for Allah is Most High, Great (above you all).
M.Khan	Men are the protectors and maintainers of women, because Allāh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allāh and to their husbands), and guard in the husband's absence what Allāh orders them to guard (e.g. their chastity, their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allāh is Ever Most High, Most Great
Pickthal	Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted,

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	Great.
Shakir	Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allah is High, Great.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾

وَإِنْ	and if	خِفْتُمْ	you fear	شِقَاقَ	a breach
بَيْنَهُمَا	between the two	فَابْعَثُوا	then appoint	حَكَمًا	an arbitrator
مِنْ	from	أَهْلِهِ	his family	وَحَكَمًا	and an arbitrator
مِنْ	from	أَهْلِهَا	her family	إِنْ	if
يُرِيدَا	they both wish	إِصْلَاحًا	to set things right	يُوَفِّقِ	will bring reconciliation
اللَّهُ	Allah	بَيْنَهُمَا ۚ	between them	إِنَّ	indeed
اللَّهُ	Allah	كَانَ	is	عَلِيمًا	All-Knower
خَبِيرًا	Aware (of every thing)				

Translit	Wa 'In <i>Khif</i> tum <i>Shiqāqa</i> Baynihimā Fāb'athū Ḥakamāan Min 'Ahlīhi Wa Ḥakamāan Min 'Ahlīhā 'In Yurīdā 'Islāḥāan Yuwaffiqi Allāhu Baynahumā 'Inna Allāha Kāna `Alīmāan <i>Khabīrāan</i>
AhmedAli	اور اگر تمہیں کہیں میاں بیوی کے تعلقات بگڑ جانے کا خطرہ ہو تو ایک منصف مرد کے خاندان میں سے اور ایک منصف عورت کے خاندان میں سے مقرر کرو اگر یہ دونوں صلح کرنا چاہیں گے تو اللہ ان دونوں میں موافقت کر دے گا بے شک اللہ سب کچھ جاننے والا خبردار ہے
Jalandhry	اور اگر تم کو معلوم ہو کہ میاں بیوی میں ان بن ہے تو ایک منصف مرد کے خاندان میں سے اور ایک منصف عورت کے خاندان میں سے مقرر کرو وہ اگر صلح کرا دیتی پائیں گے تو خدا ان میں موافقت پیدا کر دے گا کچھ شک نہیں کہ خدا سب کچھ جانتا اور سب باتوں سے خبردار ہے
YusufAli	If ye fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace, Allah will cause their reconciliation: for Allah hath full knowledge, and is acquainted with all things.
M.Khan	If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allāh will cause their reconciliation. Indeed Allāh is Ever All-Knower, Well-Acquainted with all things.
Pickthal	And if ye fear a breach between them twain (the man and wife), appoint an arbiter from his folk and an arbiter from her folk. If they desire amendment Allah will make them of one mind. Lo! Allah is ever Knower, Aware.
Shakir	And if you fear a breach between the two, then appoint judge from his people and a judge from her people; if they both desire agreement, Allah will effect harmony between them, surely Allah is Knowing, Aware.

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﴿۞﴾ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ
وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ
إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿36﴾

and do not	وَلَا	Allah	اللَّهُ	and you serve (worship)	وَاعْبُدُوا
anything	شَيْئًا ۖ	with Him	بِهِ	you associate	تُشْرِكُوا
and relatives	وَبِذِي الْقُرْبَىٰ	do good	إِحْسَانًا	and to parents	وَبِالْوَالِدَيْنِ
and the neighbour	وَالْجَارِ	and the needy	وَالْمَسَاكِينِ	and orphans	وَالْيَتَامَىٰ
(who is) a stranger	الْجُنُبِ	and the neighbour	وَالْجَارِ	(who is) relative	ذِي الْقُرْبَىٰ
and the wayfarer	وَابْنِ السَّبِيلِ	by your side	بِالْجَنْبِ	and (to) companion	وَالصَّاحِبِ
(by) your right hands	أَيْمَانُكُمْ ۚ	possessed	مَلَكَتْ	and those	وَمَا
do not	لَا	Allah	اللَّهُ	indeed	إِنَّ
is	كَانَ	one who	مَنْ	love	يُحِبُّ
		(and) boastful	فَخُورًا	proud	مُخْتَالًا

Translit	<i>Wa A`budū Allāha Wa Lā Tushrikū Bihi Shay`āan Wa Bil-Wālidayni 'Ihsānāan Wa Bidhī Al-Qurbā Wa Al-Yatāmā Wa Al-Masākīni Wa Al-Jāri Dhī Al-Qurbā Wa Al-Jāri Al-Junubi Wa Aṣ-Ṣāhibi Bil-Janbi Wa Abni As-Sabīli Wa Mā Malakat 'Aymānukum 'Inna Allāha Lā Yuhibbu Man Kāna Mukhtālāan Fakhūrāan</i>
AhmedAli	اور اللہ کی بندگی کرو اور کسی کو اس کا شریک نہ کرو اور ماں باپ کے ساتھ نیکی کرو اور رشتہ داروں اور یتیموں اور مسکینوں اور قریبی ہمسایہ اور انجلی ہمسایہ اور پاس بیٹھنے والے اور مسافر اور اپنے غلاموں کے ساتھ بھی نیکی کرو بے شک اللہ اترانے والے بڑائی کرنے والے کو پسند نہیں کرتا
Jalandhry	اور خدا ہی کی عبادت کرو اور اس کے ساتھ کسی چیز کو شریک نہ بناؤ اور ماں باپ اور قرابت والوں اور یتیموں اور محتاجوں اور رشتہ دار ہمسایوں اور انجلی ہمسایوں اور رفقاء پہلو (یعنی پاس بیٹھنے والوں) اور مسافروں اور جو لوگ تمہارے قبضے میں ہوں سب کے ساتھ احسان کرو کہ خدا (احسان کرنے والوں کو دوست رکھتا ہے اور) متبرک کرنے والے بڑائی مارنے والے کو دوست نہیں رکھتا
YusufAli	Serve Allah and join not any partners with Him: and do good— to parents, kinsfolk, orphans, those in need, neighbours who are near neighbours who are strangers, the Companion by your side, the way-farer (ye meet) and what your right hands possess: for Allah loveth not the arrogant, the vainglorious;—
M.Khan	Worship Allāh and join none with Him (in worship), and do good to parents, kinsfolk, orphans, Al-Masākīn (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allāh does not like such as are proud and boastful;
Pickthal	And serve Allah. Ascribe no thing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and (the slaves) whom your right hands possess. Lo! Allah loveth not such as are proud and boastful,
Shakir	And serve Allah and do not associate any thing with Him and be good to the parents and to the near of kin and

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the orphans and the needy and the neighbor of (your) kin and the alien neighbor, and the companion in a journey and the wayfarer and those whom your right hands possess; surely Allah does not love him who is proud, boastful;

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٣٧﴾

and command	وَيَأْمُرُونَ	are stingy	يَبْخُلُونَ	those who	الَّذِينَ
and (who) hide	وَيَكْتُمُونَ	with stinginess	بِالْبُخْلِ	people	النَّاسَ
Allah	اللَّهُ	gave them	آتَاهُمْ	what	مَا
and We have prepared	وَأَعْتَدْنَا	His Bounty	فَضْلِهِ ۗ	of	مِنْ
a humiliating	مُهِينًا	torment	عَذَابًا	for the disbelievers	لِلْكَافِرِينَ

Translit	<i>Al-Ladhīna Yabkhalūna Wa Ya'murūna An-Nāsa Bil-Bukhlī Wa Yaktumūna Mā 'Ātāhumu Allāhu Min Fadlihi Wa 'A'tadnā Lilkāfirīna 'Adhābāan Muhīnāan</i>
AhmedAli	جو لوگ بخل کرتے ہیں اور لوگوں کو بخل سکھاتے ہیں اور اللہ نے انہیں اپنے فضل سے جو دیا ہے اسے چھپاتے ہیں اور ہم نے کافروں کے لیے ذلت کا عذاب تیار کر رکھا ہے
Jalandhry	جو خود بھی بخل کریں اور لوگوں کو بھی بخل سکھائیں اور جو (مال) خدا نے ان کو اپنے فضل سے عطا فرمایا ہے اسے چھپا چھپا کے رکھیں اور ہم نے ناشکروں کے لئے ذلت کا عذاب تیار کر رکھا ہے
YusufAli	(Nor) those who are niggardly, or enjoin niggardliness on others, hide the bounties which Allah hath bestowed on them; for We have prepared, for those who resist Faith, a punishment that steeps them in contempt.—
M.Khan	Those who are miserly and enjoin miserliness on other men and hide what Allāh has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment.
Pickthal	Who hoard their wealth and enjoin avarice on others, and hide that which Allah hath bestowed upon them of His bounty. For disbelievers We prepare a shameful doom;
Shakir	Those who are niggardly and bid people to be niggardly and hide what Allah has given them out of His grace; and We have prepared for the unbelievers a disgraceful chastisement.

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۚ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾

their wealth	أَمْوَالَهُمْ	spend	يُنْفِقُونَ	and those who	وَالَّذِينَ
and neither	وَلَا	of men	النَّاسِ	to be seen	رِئَاءَ
nor	وَلَا	in Allah	بِاللَّهِ	they believe	يُؤْمِنُونَ
and who	وَمَنْ	the Last	الْآخِرِ ۚ	in Day	بِالْيَوْمِ
for him	لَهُ	Satan	الشَّيْطَانُ	is	يَكُنِ

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companion (he has)	قَرِينًا	then what a bad	فَسَاءَ	(as) a companion	قَرِينًا
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Translit	<i>Wa Al-Ladhīna Yunfiqūna 'Amwālahum Ri'ā'a An-Nāsi Wa Lā Yu'uminūna Billāhi Wa Lā Bil-Yawmi Al-'Ākhiri Wa Man Yakuni Ash-Shaytānu Lahu Qarīnāan Fasā'a Qarīnāan</i>
AhmedAli	اور جو لوگ اپنے مالوں کو لوگوں کے دکھانے میں خرچ کرتے ہیں اور اللہ پر اور قیامت کے دن پر ایمان نہیں لاتے اور جس کا شیطان ساتھی ہوا تو وہ بہت برا ساتھی ہے
Jalandhry	اور خرچ بھی کریں تو (خدا کے لئے نہیں بلکہ) لوگوں کے دکھانے کو اور ایمان نہ خدا پر لائیں اور نہ روز آخرت پر (ایسے لوگوں کو ساتھی شیطان ہے) اور جس کا ساتھی شیطان ہوا تو (کچھ شک نہیں کہ) وہ برا ساتھی ہے
YusufAli	Nor those who spend of their substance, to be seen of men, but have no faith in Allah and the Last Day: if any take the Evil One for their intimate, what a dreadful intimate he is!
M.Khan	And (also) those who spend of their substance to be seen of men, and believe not in Allāh and the Last Day [they are the friends of Shaitān (Satan)], and whoever takes Shaitān (Satan) as an intimate; then what a dreadful intimate he has!
Pickthal	And (also) those who spend their wealth in order to be seen of men, and believe not in Allah nor the Last Day. Whoso taketh Satan for a comrade, a bad comrade hath he.
Shakir	And those who spend their property (in alms) to be seen of the people and do not believe in Allah nor in the last day; and as for him whose associate is the Shaitan, an evil associate is he!

وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ ۖ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا

﴿39﴾

had	لَوْ	they would have	عَلَيْهِمْ	and what (harm)	وَمَاذَا
and Day	وَالْيَوْمِ	in Allah	بِاللَّهِ	they believed	آمَنُوا
out of what	مِمَّا	and spent	وَأَنْفَقُوا	the Last	الْآخِرِ
and is	وَكَانَ	Allah	اللَّهُ ۖ	gave them for sustenance	رَزَقَهُمْ
All-Knower	عَلِيمًا	of them	بِهِمْ	Allah	اللَّهُ

Translit	<i>Wa Mādhā `Alayhim Law 'Āmanū Billāhi Wa Al-Yawmi Al-'Ākhiri Wa 'Anfaqū Mimmā Razaqahumu Allāhu Wa Kāna Allāhu Bihim `Alīmāan</i>
AhmedAli	اور اگر یہ اللہ اور قیامت کے دن پر ایمان لے آتے اور اللہ کے دیے ہوئے مال میں سے خرچ کرتے تو ان کا کیا نقصان تھا اور اللہ انہیں خوب جانتا ہے
Jalandhry	اور اگر یہ لوگ خدا پر اور روز قیامت پر ایمان لاتے اور جو کچھ خدا نے ان کو دیا تھا اس میں سے خرچ کرتے تو ان کا کیا نقصان ہوتا اور خدا ان کو خوب جانتا ہے
YusufAli	And what burden were it on them if they had faith in Allah and in the Last Day and they spent out of what Allah hath given them for sustenance? For Allah hath full Knowledge of them.
M.Khan	And what loss have they if they had believed in Allāh and in the Last Day, and they spend out of what Allāh has given them for sustenance? And Allāh is Ever All-Knower of them
Pickthal	What have they (to fear) if they believe in Allah and the Last Day and spend (aright) of that which Allah hath bestowed upon them, when Allah is ever Aware of them (and all they do)?

Shakir	And what (harm) would it have done them if they had believed in Allah and the last day and spent (benevolently) of what Allah had given them? And Allah knows them.
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إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

﴿40﴾

does not	لَا	Allah	اللَّهُ	indeed	إِنَّ
an atom	ذَرَّةٍ ۖ	(not even of) weight (of)	مِثْقَالَ	wrong	يَظْلِمُ
a good	حَسَنَةً	there is	تَكُ	and if	وَإِنْ
from	مِنْ	and gives	وَيُؤْتِ	He doubles it	يُضَاعِفْهَا
a great	عَظِيمًا	reward	أَجْرًا	with Him	لَدُنْهُ

Translit	'Inna Allāha Lā Yaẓlimu Mithqāla Dharratin Wa 'In Taku Hasanatan Yudā'ifhā Wa Yu'uti Min Ladunhu 'Ajrāan 'Aẓīmāan
AhmedAli	بے شک اللہ کسی کا ایک ذرہ برابر بھی حق نہیں رکھتا اور اگر نیکی ہو تو اس کو دگنا کر دیتا ہے اور اپنے ہاں سے بڑا ثواب دیتا ہے
Jalandhry	خدا کسی کی ذرا بھی حق تلفی نہیں کرتا اور اگر نیکی (کی) ہوگی تو اس کو دوپند کر دے گا اور اپنے ہاں سے اجر عظیم بخشنے کا
YusufAli	Allah is never unjust in the least degree: if there is any good (done) He doubleth it, and giveth from His own presence a great reward.
M.Khan	Surely! Allāh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward
Pickthal	Lo! Allah wrongeth not even of the weight of an ant; and if there is a good deed, He will double it and will give (the doer) from His presence an immense reward.
Shakir	Surely Allah does not do injustice to the weight of an atom, and if it is a good deed He multiplies it and gives from Himself a great reward.

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿41﴾

We bring	جِئْنَا	when	إِذَا	how then	فَكَيْفَ
community	أُمَّةٍ	each	كُلِّ	from	مِنْ
you	بِكَ	and we bring	وَجِئْنَا	a witness	بِشَهِيدٍ
as a witness	شَهِيدًا	these people	هَؤُلَاءِ	on/against	عَلَى

Translit	Fakayfa 'Idhā Ji'nā Min Kulli 'Ummatin Bishahīdin Wa Ji'nā Bika 'Alā Hā'uulā' Shahīdāan
AhmedAli	پھر کیا حال ہوگا جب ہم ہر امت میں سے گواہ بلائینگے اور تمہیں ان پر گواہ کر کے لائیں گے
Jalandhry	بھلا اس دن کا کیا حال ہوگا جب ہم ہر امت میں سے احوال بتانے والے کو بلائیں گے اور تم کو ان لوگوں کا حال (بتانے کو) گواہ طلب کریں گے
YusufAli	How then if We brought from each people a witness, and We brought thee as a witness against these people!
M.Khan	How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad SAW) as a

	witness against these people?
Pickthal	But how (will it be with them) when We bring of every people a witness, and We bring thee (O Muhammad) a witness against these?
Shakir	How will it be, then, when We bring from every people a witness and bring you as a witness against these?

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا

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those who	الَّذِينَ	would wish	يَوَدُّ	on that Day	يَوْمَئِذٍ
the Messenger	الرَّسُولَ	and disobeyed	وَعَصَوْا	disbelieved	كَفَرُوا
with them	بِهِمْ	was leveled	تُسَوَّىٰ	if	لَوْ
they (be able to) hide	يَكْتُمُونَ	but (would) not	وَلَا	the earth	الْأَرْضُ
		any matter	حَدِيثًا	Allah (from)	اللَّهُ

Translit	Yawma'idhīn Yawaddu Al-Ladhīna Kafarū Wa 'Ashaw Ar-Rasūla Law Tusawwā Bihimu Al-'Ardu Wa Lā Yaktumūna Allāha Ḥadīthān
AhmedAli	جن لوگوں نے کفر کیا تھا اور رسول کی نافرمانی کی تھی وہ اس دن کی آرزو کریں گے کہ زمین کے برابر ہو جائیں اور اللہ سے کوئی بات نہ چھپا سکیں گے
Jalandhry	اس روز کافر اور پشیمبر کے نافرمان آرزو کریں گے کہ کاش ان کو زمین میں مدفون کر کے مٹی برابر کر دی جاتی اور خدا سے کوئی بات چھپا نہیں سکیں گے
YusufAli	On that day those who reject Faith and disobey the Messenger will wish that the earth were made one with them: but never will they hide a single fact from Allah!
M.Khan	On that day those who disbelieved and disobeyed the Messenger (Muhammad SAW) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allāh.
Pickthal	On that day those who disbelieved and disobeyed the messenger will wish that they were level with the ground, and they can hide no fact from Allah.
Shakir	On that day will those who disbelieve and disobey the Messenger desire that the earth were levelled with them, and they shall not hide any word from Allah.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ

اللَّهُ كَانَ عَفُوًّا غَفُورًا 43

believe	آمَنُوا	who	الَّذِينَ	O you	يَا أَيُّهَا
(to) the prayer	الصَّلَاةَ	draw near	تَقْرَبُوا	(do) not	لَا
until	حَتَّىٰ	intoxicated	سُكَارَىٰ	while you are	وَأَنْتُمْ
you utter	تَقُولُونَ	what	مَا	you know	تَعْلَمُوا

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except (when)	إِلَّا	(while you are) defiled (or in a state of sexual impurity)	جُنُبًا	nor	وَلَا
until	حَتَّى	way	سَبِيلٍ	passing on	غَابِرٍ
you are	كُنْتُمْ	and if	وَأِنْ	you wash yourselves	تَغْتَسِلُوا ۚ
on	عَلَى	or	أَوْ	ill	مَرْضَى
came	جَاءَ	or	أَوْ	a journey	سَفَرٍ
from	مِنْ	of you	مِنْكُمْ	one	أَحَدٌ
you had a sexual contact	لَمْ تَسْتَمُ	or	أَوْ	a toilet	الْفَاطِطِ
you find	تَجِدُوا	but did not	فَلَمْ	(with) women	النِّسَاءِ
earth	صَعِيدًا	do Tayammum	فَتَيَمَّمُوا	water	مَاءً
your faces	بِوُجُوهِكُمْ	and rub therewith	فَامْسَحُوا	clean	طَيِّبًا
Allah	اللَّهُ	indeed	إِنَّ	and your hands	وَأَيْدِيَكُمْ ۚ
All-Forgiving	غَفُورًا	Oft-Padoning	عَفُوًّا	is	كَانَ

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Taqrabū Aş-Şalāata Wa 'Antum Sukārā Ĥattā Ta`lamū Mā Taqūlūna Wa Lā Junubāan 'Illā `Ābirī Sabīlin Ĥattā Taghtasilū Wa 'In Kuntum Mardā'Aw `Alā Safarin 'Aw Jā'a 'Aĥadun Minkum Mina Al-Ġhā'iĥi 'Aw Lāmastumu An-Nisā' FalamTajidū Mā'an Fatayammamū Şa`idāan Ṭayyibāan Fāmsaĥū Biwujūĥikum Wa 'Ayĥikum 'InnaAllāha Kāna `Afūwāan Ġĥafūrāan
AhmedAli	اے ایمان والو! جس وقت کہ تم نشہ میں ہو نماز کے نزدیک نہ جاؤ یہاں تک کہ تم سمجھو سلوکہ تم کیا کہہ رہے ہو اور جنبی ہونے کی حالت میں مگر راستہ گزرتے ہوئے یہاں تک کہ غسل کر لو اور اگر تم بیمار ہو یا سفر میں ہو یا کوئی شخص تم میں سے رفع حاجت کر کے آئے یا عورتوں کے پاس گئے ہو پھر تمہیں پانی نہ ملے تو پاک مٹی سے کام لو اور اسے اپنے مونہوں پر اور ہاتھوں پر ملو بے شک اللہ ہر معاف کرنے والا بخشنے والا ہے
Jalandhry	مومنو! جب تم نشہ کی حالت میں ہو تو جب تک (ان الفاظ کو) جو منہ سے کہو سمجھنے (نہ) لگو نماز کے پاس نہ جاؤ اور جنابت کی حالت میں بھی (نماز کے پاس نہ جاؤ) جب تک کہ غسل (نہ) کر لو یا اگر بحالت سفر سے چلے جا رہے ہو اور پانی نہ ملنے کے سبب غسل نہ کر سکو تو تیمم کر کے نماز پڑھ لو اور اگر تم بیمار ہو سفر میں ہو یا تم میں سے کوئی بیت الخلاء سے ہو کر آیا ہو یا تم عورتوں سے ہم بستر ہوئے ہو اور تمہیں پانی نہ ملے تو پاک مٹی لو اور منہ اور ہاتھوں پر مسح (کر کے تیمم) کر لو بے شک خدا معاف کرنے والا اور بخشنے والا ہے
YusufAli	O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say, nor in a state of ceremonial impurity (except when travelling on the road), until after washing your whole body if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again.
M.Khan	O you who believe! Approach not As-Salāt (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janāba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum). Truly, Allāh is Ever Oft-Pardoning, Oft-Forgiving.

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Pickthal	O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter, nor when ye are polluted, save when journeying upon the road, till ye have bathed. And if ye be ill, or on a journey, or one of you cometh from the closet, or ye have touched women, and ye find not water, then go to high clean soil and rub your faces and your hands (therewith). Lo! Allah is Benign, Forgiving.
Shakir	O you who believe! do not go near prayer when you are Intoxicated until you know (well) what you say, nor when you are under an obligation to perform a bath-- unless (you are) travelling on the road-- until you have washed yourselves; and if you are sick, or on a journey, or one of you come from the privy or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands; surely Allah is Pardoning, Forgiving.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالََةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ

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(to)	إِلَى	you seen	تَرَ	have not	أَلَمْ
a portion	نَصِيبًا	were given	أُوتُوا	those who	الَّذِينَ
they purchase	يَشْتُرُونَ	the Book	الْكِتَابِ	of	مِنَ
that	أَن	and they wish	وَيُرِيدُونَ	error	الضَّلَالََةَ
		the (right) Path	السَّبِيلِ	you lose	تَضِلُّوا

Translit	'Alam Tara 'Ilā Al-Ladhīna 'Ūtū Naṣībāan Mina Al-Kitābi Yashtarūna Ad-Ḍalālata Wa Yurīdūna 'An Taḍillū As-Sabīla
AhmedAli	کیا تم نے ان لوگوں کو نہیں دیکھا جنہیں کچھ حصہ کتاب سے ملا ہے وہ گمراہی خریدتے ہیں اور پاستے میں کہ تم بھی راستہ گم کر دو
Jalandhry	بھلا تم نے ان لوگوں کو نہیں دیکھا جن کو کتاب سے حصہ دیا گیا تھا کہ وہ گمراہی کو خریدتے ہیں اور پاستے میں کہ تم بھی رستے سے بھٹک جاؤ
YusufAli	Hast thou not turned thy thought to those who were given a portion of the Book? They traffic in error, and wish that ye should lose the right path.
M.Khan	Have you not seen those who were given a portion of the book (the Jews), purchasing the wrong path, and wish that you should go astray from the Right Path.
Pickthal	Seest thou not those unto whom a portion of the Scripture hath been given, how they purchase error, and seek to make you (Muslims) err from the right way?
Shakir	Have you not considered those to whom a portion of the Book has been given? They buy error and desire that you should go astray from the way.

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۚ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿45﴾

your enemies	بِأَعْدَائِكُمْ	knows well	أَعْلَمُ	but Allah	وَاللَّهُ
(as a) Protector	وَلِيًّا	Allah	بِاللَّهِ	and suffices	وَكَفَى
(as a) Helper	نَصِيرًا	Allah	بِاللَّهِ	and suffices	وَكَفَى

Translit	Wa Allāhu 'A`lamu Bi'a`dā'ikum Wa Kafā Billāhi Walīyāan Wa Kafā Billāhi Naṣīrāan
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AhmedAli	اور اللہ تمہارے دشمنوں کو خوب جانتا ہے اور تمہاری حمایت اور مدد کے لیے اللہ ہی کافی ہے
Jalandhry	اور خدا تمہارے دشمنوں سے خوب واقف ہے اور خدا ہی کافی کارساز ہے اور کافی مددگار ہے
YusufAli	But Allah hath full knowledge of your enemies: Allah is enough for a protector, and Allah is enough for a Helper.
M.Khan	Allāh has full knowledge of your enemies, and Allāh is Sufficient as a Walī (Protector), and Allāh is Sufficient as a Helper.
Pickthal	Allah knoweth best (who are) your enemies. Allah is sufficient as a Friend, and Allah is sufficient as a Helper.
Shakir	And Allah best knows your enemies; and Allah suffices as a Guardian, and Allah suffices as a Helper.

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَرَاعِنَا لَيًّا بِالْسُنَتِهِمْ وَطَعْنًا فِي الدِّينِ ۚ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿46﴾

are Jews	هَادُوا	those who	الَّذِينَ	of	مِنَ
from	عَنْ	the words	الْكَلِمَ	they change	يُحَرِّفُونَ
we heard	سَمِعْنَا	and they say	وَيَقُولُونَ	their places	مَوَاضِعِهِ
without	غَيْرَ	and hear (us)	وَاسْمَعْ	and we disobeyed	وَعَصَيْنَا
twisting	لَيًّا	and hearken to us	وَرَاعِنَا	hearkening	مُسْمَعٍ
[in]	فِي	and slandering	وَطَعْنًا	their tongues	بِالْسُنَتِهِمْ
they	أَنَّهُمْ	and if	وَلَوْ	the (true) religion	الدِّينِ ۚ
and we obeyed	وَأَطَعْنَا	we heard	سَمِعْنَا	(had) said	قَالُوا
it would have been	لَكَانَ	and look at us	وَانظُرْنَا	and hear (us)	وَاسْمَعْ
and more proper	وَأَقْوَمَ	for them	لَهُمْ	better	خَيْرًا
Allah	اللَّهُ	cursed them	لَعَنَهُمُ	but	وَلَكِنْ
they believe	يُؤْمِنُونَ	so do not	فَلَا	due to their disbelief	بِكُفْرِهِمْ
		a few	قَلِيلًا	except	إِلَّا

Translit	Mina Al-Ladhīna Hādū Yuharrifūna Al-Kalima `An Mawādī`ihi Wa Yaqūlūna Sami`nā Wa `Aṣaynā Wa `Asma` Ghayra Musma`in Wa Rā`inā Layyāan Bi`alsinatihim Wa Ṭa`nāan FīAd-Dīni Wa Law `Annahum Qālū Sami`nā Wa `Aṭa`nā Wa `Asma` Wa Anẓurnā LakānaKḥayrāan Lahum Wa `Aqwama Wa Lakin La`anahumu Allāhu Bikufrihim Falā Yu`uminūna Illā Qalīlāan
AhmedAli	یہودیوں میں بعض ایسے ہیں جو الفاظ کو ان کے محل سے پھیر دیتے ہیں اور کہتے ہیں ہم نے سنا اور نہ مانا اور کہتے ہیں کہ سن نہ سنایا جائے تو اور کہتے ہیں راعنا اپنی زبان کو مروڑ کر اور دین میں طعن کرنے کے خیال سے اور اگر وہ کہتے ہیں کہ ہم نے سنا اور ہم نے مانا اور سن تو اور ہم پر نظر کو تو ان کے حق میں بہتر اور درست ہوتا لیکن ان کے کفر کے سبب سے اللہ نے ان پر لعنت کی سو ان میں سے بہت کم لوگ ایمان لائیں گے

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Jalandhry	اور یہ جو یہودی میں ان میں سے کچھ لوگ ایسے بھی ہیں کہ کلمات کو ان کے مقامات سے بدل دیتے ہیں اور کہتے ہیں کہ ہم نے سن لیا اور نہیں مانا اور سنیئے نہ سنوائے جاؤ اور زبان کو مروڑ کر اور دین میں طعن کی راہ سے (تم سے گفتگو) کے وقت راعتنا کہتے ہیں اور اگر (یوں) کہتے ہیں کہ ہم نے سن لیا اور مان لیا اور (صرف) اسمع اور (راعتنا کی جگہ) انظرنا (کہتے) تو ان کے حق میں بہتر ہوتا اور بات بھی بہت درست ہوتی لیکن خدا نے ان کے کفر کے سبب ان پر لعنت کر رکھی ہے تو یہ کچھ تھوڑے ہی ایمان لاتے ہیں
Yusuf Ali	Of the Jews there are those who displace words from their (right) places and say: "We hear and we disobey"; and "Here, may not hear": and "Ra'ina"; with a twist of their tongues and a slander to faith. If only they had said: "We hear and we obey"; and "Do hear"; and "Do look at us": it would have been better for them, and more proper; but Allah hath cursed them for their unbelief; and but few of them will believe.
M.Khan	Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad SAW) and disobey," and "Hear and let you (O Muhammad SAW) hear nothing." And Râ'ina with a twist of their tongues and as a mockery of the religion (Islâm). And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper, but Allâh has cursed them for their disbelief, so they believe not except a few.
Pickthal	Some of those who are Jews change words from their context and say: "We hear and disobey; hear thou as one cannot be made hear not" and "Listen to us!" distorting with their tongues and slandering religion. If they had said: "We hear and we obey: hear thou, and look at us" it had been better for them, and more upright. But Allah hath cursed them for their disbelief, so they believe not, save a few.
Shakir	Of those who are Jews (there are those who) alter words from their places and say: We have heard and we disobey and: Hear, may you not be made to hear! and: Raina, distorting (the word) with their tongues and taunting about religion; and if they had said (instead): We have heard and we obey, and hearken, and unturna it would have been better for them and more upright; but Allah has cursed them on account of their unbelief, so they do not believe but a little.

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا
فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾

have been given	أُوتُوا	who	الَّذِينَ	O you	يَا أَيُّهَا
in what	بِمَا	believe	آمِنُوا	the Scripture	الْكِتَابَ
what is	لِمَا	confirming	مُصَدِّقًا	We have sent down	نَزَّلْنَا
that	أَنْ	before	مِنْ قَبْلِ	with you	مَعَكُمْ
and turn them	فَنَرُدُّهَا	faces	وُجُوهًا	We efface	نَطْمِسَ
or	أَوْ	their backs	أَدْبَارِهَا	to	عَلَىٰ
We cursed	لَعَنَّا	as	كَمَا	We curse them	نَلْعَنَهُمْ
and is	وَكَانَ	(of) Sabbath	السَّبْتِ ۚ	People	أَصْحَابَ
executed	مَفْعُولًا	(of) Allah	اللَّهِ	the Commandment	أَمْرُ

Translit	Yā 'Ayyuhā Al-Ladhīna 'Ūtū Al-Kitāba 'Āminū Bimā Nazzalnā Muṣaddiqāan Limā Ma`akumMin Qabli 'An Naṭmisa Wujūhāan Fanaruddahā `Alā 'Adbārihā 'Aw Na'anahum Kamā La`annā 'Aṣḥāba As-Sabti Wa Kāna 'Amru Allāhi Mafūlāan
Ahmed Ali	اے کتاب والو اس پر ایمان لے آؤ جو ہم نے نازل کیا ہے اس کتاب کی تصدیق کرتا ہے جو تمہارے پاس ہے اس سے پہلے کہ ہم بہت سے چہروں کو مٹا

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	<p>اُولٰٓئِیۡنَ پھر انہیں پیڑھ کی طرف الٹ دیں یا ان پر لعنت کریں جس طرح ہم نے ہفتے کے دن والوں پر لعنت کی تھی اور اللہ کا حکم تو نافذ ہو کر ہی رہتا ہے</p>
Jalandhry	<p>اے کتاب والو! قبل اس کے کہ ہم لوگوں کے مونہوں کو بگاڑ کر ان کی پیڑھ کی طرف پھیر دیں یا ان پر اس طرح لعنت کریں جس طرح ہفتے والوں پر کی تھی ہماری نازل کی ہوئی کتاب پر جو تمہاری کتاب کی بھی تصدیق کرتی ہے ایمان لے آؤ اور خدا نے جو حکم فرمایا سو (سمجھ لو کہ) ہو چکا</p>
YusufAli	<p>O ye people of the Book! Believe in what We have (now) revealed, confirming what was (already) with you, before We change the face and fame of some (of you) beyond all recognition, and turn them hindwards, or curse them as We cursed the Sabbath-breakers: for the decision of Allah must be carried out.</p>
M.Khan	<p>O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad SAW) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth, eyes) and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allāh is always executed.</p>
Pickthal	<p>O ye unto whom the Scripture hath been given! Believe in what We have revealed confirming that which ye possess, before We destroy countenances so as to confound them, or curse them as We cursed the Sabbath-breakers (of old time). The commandment of Allah is always executed.</p>
Shakir	<p>O you who have been given the Book! believe that which We have revealed, verifying what you have, before We alter faces then turn them on their backs, or curse them as We cursed the violaters of the Sabbath, and the command of Allah shall be executed.</p>

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ وَمَنْ يُشْرِكْ بِاللّٰهِ فَقَدْ افْتَرٰٓى
 اِثْمًا عَظِيْمًا ﴿٤٨﴾

اِنَّ	indeed	اللّٰهَ	Allah	لَا	(does) not
يَغْفِرُ	forgive	اَنْ	that	يُشْرَكَ	a partner is ascribed
بِهِ	to Him	وَيَغْفِرُ	and He forgives	مَا دُوْنَ	other than
ذٰلِكَ	that	لِمَنْ	to whom	يَشَآءُ ۚ	He wills
وَمَنْ	and whoever	يُشْرِكُ	associates anyone	بِاللّٰهِ	with Allah
فَقَدْ	indeed	افْتَرٰٓى	he has devised	اِثْمًا	a sin
عَظِيْمًا	tremendous				

Translit	<p>'Inna Allāha Lā Yaghfiru 'An Yushraka Bihi Wa Yaghfiru Mā Dūna <u>Dhālika</u> Liman Yashā'u Wa Man Yushrik Billāhi Faqadi <u>Aftarā</u> 'Ithmāan 'Aẓīmāan</p>
AhmedAli	<p>بے شک اللہ اسے نہیں بخشتا جو اس کا شریک کرے اور شرک کے ماسوا دوسرے گناہ جسے چاہے بخشتا ہے اور جس نے اللہ کا شریک ٹھہرایا اس نے بڑا ہی گناہ کیا</p>
Jalandhry	<p>خدا اس گناہ کو نہیں بخشتے گا کہ کسی کو اس کا شریک بنایا جائے اور اس کے سوا اور گناہ جس کو چاہے معاف کر دے اور جس نے خدا کا شریک مقرر کیا اس نے بڑا بہتان باندھا</p>
YusufAli	<p>Allah forgiveth not that partners should be set up with him; but He forgiveth anything, else to whom He pleaseth; to set up partners with Allah is to devise a sin most heinous indeed.</p>
M.Khan	<p>Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allāh in worship, he has indeed invented</p>

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	a tremendous sin.
Pickthal	Lo! Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to whom He will. Whoso ascribeth partners to Allah, he hath indeed invented a tremendous sin.
Shakir	Surely Allah does not forgive that anything should be associated with Him, and forgives what is besides that to whomsoever He pleases; and whoever associates anything with Allah, he devises indeed a great sin.

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ ۖ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿49﴾

(to)	إِلَى	you see	تَرَ	(did) not	أَلَمْ
for themselves	أَنْفُسَهُمْ ۖ	claim purity	يُزَكُّونَ	those who	الَّذِينَ
Who purifies	يُزَكِّي	Allah	اللَّهُ	though (it is)	بَلِ
and not	وَلَا	He pleases	يَشَاءُ	whom	مَنْ
		the least	فَتِيلًا	they will be wronged	يُظْلَمُونَ

Translit	'Alam Tara 'Ilā Al-Ladhīna Yuzakkūna 'Anfusahum Bali Allāhu Yuzakkī Man Yashā'u Wa Lā Yuẓlamūna Fatīlāan
AhmedAli	کیا تم نے ان لوگوں کو نہیں دیکھا جو اپنی پاکیزگی کا دم بھرتے ہیں بلکہ اللہ جسے چاہے پاک کرتا ہے اور ان پر تاگے کے برابر بھی ظلم نہ ہوگا
Jalandhry	کیا تم نے ان لوگوں کو نہیں دیکھا جو اپنے تئیں پاکیزہ کہتے ہیں (نہیں) بلکہ خدا ہی جس کو چاہتا ہے پاکیزہ کرتا ہے اور ان پر دھاگے کے برابر بھی ظلم نہیں ہوگا
YusufAli	Hast thou not turned thy thought to those who claim purity for themselves? Nay,— but Allah doth sanctify whom He pleaseth But never will they fail to receive justice in the least little thing.
M.Khan	Have you not seen those (Jews and Christians) who claim sanctity for themselves. Nay, but Allāh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a scallish thread in the long slit of a date-stone.
Pickthal	Hast thou not seen those who praise themselves for purity? Nay, Allah purifieth whom He will, and they will not be wronged even the hair upon a date-stone.
Shakir	Have you not considered those who attribute purity to themselves? Nay, Allah purifies whom He pleases; and they shall not be wronged the husk of a date stone.

انْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۖ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا ﴿50﴾

they invent	يَفْتَرُونَ	how	كَيْفَ	see	انْظُرْ
a lie	الْكَذِبَ ۖ	Allah	اللَّهُ	against	عَلَى
to be a sin	إِثْمًا	it	بِهِ	and suffices	وَكَفَىٰ
				manifest	مُبِينًا

Translit	Anẓur Kayfa Yaftarūna `Alā Allāhi Al-Kadhība Wa Kafā Bihi 'Ithmāan Mubīnāan
AhmedAli	دیکھو یہ لوگ اللہ پر کیا جھوٹ باندھتے ہیں یہی ایک صریح گناہ کافی ہے
Jalandhry	دیکھو یہ خدا پر کیا جھوٹ (طوفان) باندھتے ہیں اور یہی گناہ صریح کافی ہے
YusufAli	Behold! How they invent a lie against Allah! But that by itself is a manifest sin!

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M.Khan	Look, how they invent a lie against Allâh, and enough is that as a manifest sin.
Pickthal	See, how they invent lies about Allah! That of itself is flagrant sin.
Shakir	See how they forge the lie against Allah, and this is sufficient as a manifest sin.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيًّا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هُؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا ﴿٥١﴾

(to)	إِلَى	you seen	تَرَ	(have) not	أَلَمْ
a portion	نَصِيًّا	were given	أُوتُوا	those who	الَّذِينَ
they believe	يُؤْمِنُونَ	the Book	الْكِتَابِ	of	مِنَ
and they say	وَيَقُولُونَ	and false deities	وَالطَّاغُوتِ	in baseless superstitions	بِالْجِبْتِ
(that) they are	هُؤُلَاءِ	disbelieved	كَفَرُوا	to those who	لِلَّذِينَ
those who	الَّذِينَ	than	مِنَ	better guided	أَهْدَىٰ
		(to the Right) Path	سَبِيلًا	believed	آمَنُوا

Translit	'Alam Tara 'Ilā Al-Ladhīna 'Ūtū Naṣībāan Mina Al-Kitābi Yu'uminūna Bil-Jibtī Wa Aṭ-Ṭāghūti Wa Yaqūlūna Lilladhīna Kafarū Hā'uulā' 'Ahdā Mina Al-Ladhīna 'Āmanū Sabīlāan
AhmedAli	کیا تم نے ان لوگوں کو نہیں دیکھا جنہیں کتاب کا کچھ حصہ دیا گیا وہ بتوں اور شیطانوں کو مانتے ہیں اور کافروں سے یہ کہتے ہیں کہ یہ لوگ مسلمانوں سے زیادہ راہ راست پر ہیں
Jalandhry	بھلا تم نے ان لوگوں کو نہیں دیکھا جن کو کتاب سے حصہ دیا گیا ہے کہ بتوں اور شیطان کو مانتے ہیں اور کفار کے بارے میں کہتے ہیں کہ یہ لوگ مومنوں کی نسبت سیدھے رستے پر ہیں
YusufAli	Hast thou not turned thy thought to those who were given a portion of the Book? They believe in sorcery and Evil and say to the Unbelievers that they are better guided in the (right) way than the Believers!
M.Khan	Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Tāghūt and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).
Pickthal	Hast thou not seen those unto whom a portion of the Scripture hath been given, how they believe in idols and false deities, and how they say of those (idolaters) who disbelieve: "These are more rightly guided than those who believe"?
Shakir	Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe.

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾

whom cursed	لَعَنَهُمُ	those	الَّذِينَ	they are	أُولَٰئِكَ
curses	يَلْعَنِ	and whom	وَمَنْ	Allah	اللَّهُ ۖ
you find	تَجِدَ	then will not	فَلَنْ	Allah	اللَّهُ
		any helper	نَصِيرًا	for him	لَهُ

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Translit	'Ulā'ika Al-Ladhīna La'anahumu Allāhu Wa Man Yal`ani Allāhu Falan Tajida Lahu Naṣīrāan
AhmedAli	یہی وہ لوگ ہیں جن پر اللہ کی لعنت ہے اور جس پر اللہ لعنت کرے تو اس کا کوئی مددگار نہیں پائے گا
Jalandhry	یہی لوگ ہیں جن پر خدا نے لعنت کی ہے اور جس پر خدا لعنت کرے تو تم اس کا کسی کو مددگار نہ پاؤ گے
YusufAli	They are (men) whom Allah hath cursed: and those whom Allah hath cursed, thou wilt find, have no one to help.
M.Khan	They are those whom Allāh has cursed, and he whom Allāh curses, you will not find for him (any) helper,
Pickthal	Those are they whom Allah hath cursed, and he whom Allah hath cursed, thou (O Muhammad) wilt find for him no helper.
Shakir	Those are they whom Allah has cursed, and whomever Allah curses you shall not find any helper for him.

أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿53﴾

a share	نَصِيبٌ	they have	لَهُمْ	or	أَمْ
then	فَإِذَا	the dominion	الْمُلْكِ	in	مِنْ
people	النَّاسِ	they would give	يُؤْتُونَ	not	لَا
				(even) a speck on the back of a date-stone	نَقِيرًا

Translit	'Am Lahum Naṣībun Mina Al-Mulki Fa'idhāan Lā Yu'tūna An-Nāsa Naqīrāan
AhmedAli	کیا سلطنت میں ان کا بھی کچھ حصہ ہے پھر تو یہ لوگوں کو ایک تل بھر بھی نہیں دیں گے
Jalandhry	کیا ان کے پاس بادشاہی کا کچھ حصہ ہے تو لوگوں کو تل برابر بھی نہ دیں گے
YusufAli	Have they a share in dominion or power? Behold they give not a farthing to their fellow-men?
M.Khan	Or have they a share in the dominion? Then in that case they would not give mankind even a speck on the back of a date-stone.
Pickthal	Or have they even a share in the Sovereignty? Then in that case, they would not give mankind even the speck on a date-stone.
Shakir	Or have they a share in the kingdom? But then they would not give to people even the speck in the date stone.

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿54﴾

people	النَّاسِ	do they envy	يَحْسُدُونَ	or	أَمْ
gave them	آتَاهُمْ	what	مَا	on	عَلَى
His Bounty	فَضْلِهِ ۖ	of	مِنْ	Allah	اللَّهُ
family	آلَ	We gave	آتَيْنَا	indeed	فَقَدْ
and the Wisdom	وَالْحِكْمَةَ	the Book	الْكِتَابَ	(of) Abraham	إِبْرَاهِيمَ

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great	عَظِيمًا	a kingdom	مُلْكًا	and We gave them	وَأَتَيْنَاهُم
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Translit	'Am Yaḥsudūna An-Nāsa `Alā Mā `Ātāhumu Allāhu Min Fadlihi Faqad `Ātaynā `Āla 'IbrāhīmaAl-Kitāba Wa Al-Ḥikmata Wa `Ātaynāhum Mulkāan `Aẓīmāan
AhmedAli	یا لوگوں پر حد کرتے ہیں جو اللہ نے ان کو اپنے فضل سے دیا ہے ہم نے تو ابراہیم کی اولاد کو کتاب اور حکمت ادا کی ہے اور ان کو ہم نے بڑی بادشاہی دی ہے
Jalandhry	یا جو خدا نے لوگوں کو اپنے فضل سے دے رکھا ہے اس کا حد کرتے ہیں تو ہم نے خاندان ابراہیم کو کتاب اور دانائی عطا فرمائی تھی اور سلطنت عظیم بھی بخشی تھی
YusufAli	Or do they envy mankind for what Allah hath given them of His bounty? But We had already given the people of Abraham the Book and Wisdom and conferred upon them a great kingdom.
M.Khan	Or do they envy men (Muhammad SAW and his followers) for what Allāh has given them of His Bounty? Then We had already given the family of Ibrāhim (Abraham) the Book and Al-Hikmah (As-Sunnah - Divine Revelation to those Prophets not written in the form of a book), and conferred upon them a great kingdom
Pickthal	Or are they jealous of mankind because of that which Allah of His bounty hath bestowed upon them? For We bestowed upon the house of Abraham (of old) the Scripture and wisdom, and We bestowed on them a mighty kingdom.
Shakir	Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom.

فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾

believed	آمَنَ	who	مَنْ	of them (the Jews)	فَمِنْهُمْ
who	مَنْ	and of them (were some)	وَمِنْهُمْ	in him	بِهِ
and suffices	وَكَفَىٰ	from him	عَنْهُ ۚ	turned away	صَدَّ
		for a blaze	سَعِيرًا	Hell	بِجَهَنَّمَ

Translit	Faminhum Man `Āmana Bihi Wa Minhum Man Ṣadda `Anhu Wa Kafā Bijahannama Sa`irāan
AhmedAli	پھر ان میں سے کوئی اس پر ایمان لایا اور کوئی اس سے ہٹ گیا اور دوزخ کی بھڑکتی ہوئی آگ کافی ہے
Jalandhry	پھر لوگوں میں سے کسی نے تو اس کتاب کو مانا اور کوئی اس سے رکا (اور ہٹا) رہا تو نہ ماننے والوں (کے جلانے) کو دوزخ کی جلتی ہوئی آگ کافی ہے
YusufAli	Some of them believed and some of them averted their faces from him: and enough is Hell for a burning fire.
M.Khan	Of them were (some) who believed in him (Muhammad SAW), and of them were (some) who averted their faces from him (Muhammad SAW); and enough is Hell for burning (them).
Pickthal	And of them were (some) who believed therein and of them were (some) who disbelieved therein. Hell is sufficient for (their) burning.
Shakir	So of them is he who believes in him, and of them is he who turns away from him, and hell is sufficient to burn.

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۚ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿56﴾

rejected	كَفَرُوا	those who	الَّذِينَ	indeed	إِنَّ
We shall burn them	نُصْلِيهِمْ	shall	سَوْفَ	Our Signs	بِآيَاتِنَا
(are) burnt out	نَضِجَتْ	as often as	كُلَّمَا	(in) Fire	نَارًا
skins	جُلُودًا	We shall change them	بَدَّلْنَاهُمْ	their skins	جُلُودَهُمْ
the punishment	الْعَذَابَ	that they may taste	لِيَذُوقُوا	other (than) that	غَيْرَهَا
is	كَانَ	Allah	اللَّهُ	indeed	إِنَّ
		All-Wise	حَكِيمًا	All-Mighty	عَزِيزًا

Translit	'Inna Al-Laḏhīna Kafarū Bi'āyātīnā Sawfa Nuṣlihim Nārāan Kullamā Naḏijāt JulūduhumBaddalnāhum Julūdāan Ghayrahā Liyadhūqū Al-'Adhāba 'Inna Allāha Kāna 'Azīzāan Ḥakīmāan
AhmedAli	بے شک جن لوگوں نے ہماری آیتوں کا انکار کیا انہیں ہم آگ میں ڈال دیں گے جس وقت ان کی کھالیں جل جائیں گی تو ہم انکو اور کھالیں بدل دیں گے تاکہ عذاب پہنچتے رہیں بے شک اللہ زبردست حکمت والا ہے
Jalandhry	جن لوگوں نے ہماری آیتوں سے کفر کیا ان کو ہم عنقریب آگ میں داخل کریں گے جب ان کی کھالیں گل (اور جل) جائیں گی تو ہم اور کھالیں بدل دیں گے تاکہ (ہمیشہ) عذاب (کا مزہ) پکھتے رہیں بے شک خدا غالب حکمت والا ہے
YusufAli	Those who reject Our Signs We shall soon cast into the Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty: for Allah is Exalted in Power, Wise.
M.Khan	Surely! Those who disbelieved in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allāh is Ever Most Powerful, All-Wise.
Pickthal	Lo! Those who disbelieve Our revelations, We shall expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that they may taste the torment. Lo! Allah is ever Mighty, Wise.
Shakir	(As for) those who disbelieve in Our communications, We shall make them enter fire; so oft as their skins are thoroughly burned, We will change them for other skins, that they may taste the chastisement; surely Allah is Mighty, Wise.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿57﴾

and did	وَعَمِلُوا	believed	آمَنُوا	and those who	وَالَّذِينَ
Gardens	جَنَّاتٍ	We shall admit them to	سَنُدْخِلُهُمْ	good deeds	الصَّالِحَاتِ
rivers	الْأَنْهَارُ	under which	مِنْ تَحْتِهَا	flow	تَجْرِي
forever	أَبَدًا	therein	فِيهَا	to abide	خَالِدِينَ

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spouses	أَزْوَاجٌ	in it	فِيهَا	for them	لَهُمْ
a shelter	ظِلًّا	and We shall admit them to	وَنُدْخِلُهُمْ	pure	مُطَهَّرَةً ۖ
				with plenteous shade	ظِلِيلًا

Translit	Wa Al-Ladhīna 'Āmanū Wa `Amilū Aṣ-Ṣālihāti Sanudkhiluhum Jannātin Tajrī Min TaḥtihāAl-'Anhāru <u>Khālīdīna</u> Fīhā 'Abadāan Lahum Fīhā 'Azwājūn Muṭahharatun Wa NudkhiluhumZillā Zalīlāan				
AhmedAli	اور جو لوگ ایمان لائے اور نیک کام کیے انہیں ہم ایسے باغوں میں داخل کریں گے جن کے نیچے نہریں بہتی ہوں گی ان میں ہمیشہ رہنے والے ہوں گے ان کے لیے وہاں ستھری عورتیں ہوں گی اور ہم انہیں گھنی چھاؤں میں رکھیں گے				
Jalandhry	اور جو ایمان لائے اور نیک عمل کرتے رہے ان کو ہم بہشتوں میں داخل کریں گے جن کے نیچے نہریں بہہ رہی ہیں وہ ان میں ہمیشہ رہیں گے وہاں ان کے لئے پاک بیبیاں ہیں اور ان کو ہم گھنے سائے میں داخل کریں گے				
YusufAli	But those who believe and do deeds of righteousness, We shall soon admit to Gardens, with rivers flowing beneath,— their eternal home: therein shall they have spouses pure and holy: We shall admit them to shades, cool and ever deepening.				
M.Khan	But those who believe (in the Oneness of Allāh - Islāmīc Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have Azwājūn Mutahharatun [purified mates or wives] and We shall admit them to shades wide and ever deepening (Paradise).				
Pickthal	And as for those who believe and do good works, We shall make them enter Gardens underneath which rivers flow - to dwell therein for ever; there for them are pure companions - and We shall make them enter plenteous shade.				
Shakir	And (as for) those who believe and do good deeds, We will make them enter gardens beneath which rivers flow, to abide in them for ever; they shall have therein pure mates, and We shall make them enter a dense shade.				

﴿۵۸﴾ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۚ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿۵۸﴾

commands you	يَأْمُرُكُمْ	Allah	اللَّهُ	verily	إِنَّ
the trusts	الْأَمَانَاتِ	you deliver	تُؤَدُّوا	that	أَنْ
and when	وَإِذَا	(those who are) worthy of them (their owners)	أَهْلِهَا	to	إِلَىٰ
people	النَّاسِ	between	بَيْنَ	you judge	حَكَمْتُمْ
with justice	بِالْعَدْلِ ۚ	you should judge	تَحْكُمُوا	that	أَنْ
excellently	نِعْمًا	Allah	اللَّهُ	indeed	إِنَّ
verily	إِنَّ	of it	بِهِ ۚ	admonishes you	يَعِظُكُمْ
All-Hearing	سَمِيعًا	is	كَانَ	Allah	اللَّهُ
				All-Seeing	بَصِيرًا

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Translit	'Inna Allāha Ya'murukum 'An Tu'uaddū Al-'Amānāti 'Ilā 'Ahlīhā Wa 'Idhā Ḥakamtum Bayna An-Nāsi 'An Tahkumū Bil-'Adli 'Inna Allāha Ni`immā Ya`īzukum Bihi 'Inna Allāha Kāna Samī`āan Baṣīrāan
AhmedAli	بے شک اللہ تمہیں حکم دیتا ہے کہ امانتیں امانت والوں کو پہنچا دو اور جب لوگوں کے درمیان فیصلہ کرو تو انصاف سے فیصلہ کرو بے شک تمہیں نہایت اچھی نصیحت کرتا ہے بے شک اللہ سننے والا دیکھنے والا ہے
Jalandhry	خدا تم کو حکم دیتا ہے کہ امانت والوں کی امانتیں ان کے حوالے کر دیا کرو اور جب لوگوں میں فیصلہ کرنے لگو تو انصاف سے فیصلہ کیا کرو خدا تمہیں بہت خوب نصیحت کرتا ہے بے شک خدا سنتا اور دیکھتا ہے
YusufAli	Allah doth command you to render back your Trusts to those to whom they are due; and when ye judge between people that ye judge with justice: verily how excellent is the teaching which He giveth you! for Allah is He who heareth and seeth all things.
M.Khan	Verily! Allāh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allāh) gives you! Truly, Allāh is Ever All-Hearer, All-Seer.
Pickthal	Lo! Allah commandeth you that ye restore deposits to their owners, and, if ye judge between mankind, that ye judge justly. Lo! comely is this which Allah admonisheth you. Lo! Allah is ever Hearer, Seer.
Shakir	Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent; surely Allah is Seeing, Hearing.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

﴿59﴾

believe	آمَنُوا	who	الَّذِينَ	O you	يَا أَيُّهَا
and you obey	وَأَطِيعُوا	Allah	اللَّهُ	you obey	أَطِيعُوا
among you	مِنْكُمْ ۖ	and those having authority	وَأُولِيَ الْأَمْرِ	the Messenger	الرَّسُولَ
in	فِي	you dispute among yourselves	تَنَازَعْتُمْ	then if	فَإِنْ
to	إِلَى	refer it	فَرُدُّوهُ	anything	شَيْءٍ
if	إِنْ	and the Messenger	وَالرَّسُولِ	Allah	اللَّهُ
in Allah	بِاللَّهِ	believe	تُؤْمِنُونَ	you	كُنْتُمْ
that	ذَلِكَ	the Last	الْآخِرِ ۚ	and Day	وَالْيَوْمِ
(for final) Interpretation	تَأْوِيلًا	and more suitable	وَأَحْسَنُ	(is) better	خَيْرٌ

Translit	Yā 'Ayyuhā Al-Ladhīna 'Amanū 'Aḥī'ū Allāha Wa 'Aḥī'ū Ar-Rasūla Wa 'Ulī Al-'Amri Minkum Fa'in Tanāza`tum Fī Shay'in Faruddūhu 'Ilā Allāhi Wa Ar-Rasūli 'In Kuntum Tu'uminūna Billāhi Wa Al-Yawmi Al-'Ākhiri Dhālika Khayrun Wa 'Aḥsanu Ta'wīlāan
AhmedAli	اے ایمان والو! اللہ کی فرمانبرداری کرو اور رسول کی فرمانبرداری کرو اور ان لوگوں کی جو تم میں سے حاکم ہوں پھر اگر آپس میں کوئی چیز میں جھگڑا کرو تو اسے اللہ اور

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سورة النساء

	اس کے رسول کی طرف پھیرو اگر تم اللہ اور قیامت کے دن پر یقین رکھتے ہو یہی بات اچھی ہے اور انجام کے لحاظ سے بہتر ہے
Jalandhry	مومنو! خدا اور اس کے رسول کی فرمانبرداری کرو اور جو تم میں سے صاحب حکومت میں ان کی بھی اور اگر کسی بات میں تم میں اختلاف واقع ہو تو اگر خدا اور روز آخرت پر ایمان رکھتے ہو تو اس میں خدا اور اس کے رسول (کے علم) کی طرف رجوع کرو یہ بہت اچھی بات ہے اور اس کا مال بھی اچھا ہے
YusufAli	O ye who believe! Obey Allah and obey the Messenger and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger if ye do believe in Allah and the Last Day: that is best, and most suitable for final determination.
M.Khan	O you who believe! Obey Allâh and obey the Messenger (Muhammad SAW), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (SAW), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.
Pickthal	O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and the messenger if ye are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.
Shakir	O you who believe! obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, if you believe in Allah and the last day; this is better and very good in the end.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ
يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

﴿60﴾

أَلَمْ	تَرَ	have not	إِلَى	you seen	(to)
الَّذِينَ	يَزْعُمُونَ	those who	أَنَّهُمْ	claim	that they
آمَنُوا	بِمَا	believe	أُنْزِلَ	in what	was sent down
مِنْ قَبْلِكَ	يُرِيدُونَ	before you	أَنْ	they wish	that
يَتَحَاكَمُوا	إِلَى	they go for judgement	الطَّاغُوتِ	to	Taghut (fake judges)
وَقَدْ	أُمِرُوا	while	أَنْ	they had been ordered	that
يَكْفُرُوا	بِهِ	they should reject	وَيُرِيدُ	it	but wishes
الشَّيْطَانُ	أَنْ	Satan	يُضِلَّهُمْ	that	he misleads them
ضَلَالًا	بَعِيدًا	misleading		far away	

Translit	'Alam Tara 'Ilā Al-Ladhīna Yaz`umūna 'Annahum 'Āmanū Bimā 'Unzila 'Ilayka Wa Mā 'Unzila Min Qablika Yurīdūna 'An Yatahākamū 'Ilā Aṭ-Ṭāghūti Wa Qad 'Umirū 'An Yakfurū Bihi Wa Yurīdu Ash-Shayṭānu 'An Yudillahum Ḍalālāan Ba`īdāan
AhmedAli	کیا تم لوگوں نے ان لوگوں کو نہیں دیکھا جو اس چیز پر ایمان لانے کا دعویٰ کرتے ہیں جو تجھ پر نازل کی گئی ہے اور جو چیز تم سے پہلے نازل کی گئی ہے وہ پانتے ہیں کہ اپنا فیصلہ شیطان سے کرائیں حالانکہ انہیں حکم دیا گیا ہے کہ اسے نہ مانیں اور شیطان تو چاہتا ہے کہ انہیں ہر کار کو دور باڈا لے
Jalandhry	کیا تم نے ان لوگوں کو نہیں دیکھا جو دعویٰ تو یہ کرتے ہیں کہ جو (کتب) تم پر نازل ہوئی اور جو (کتبیں) تم سے پہلے نازل ہوئیں ان سب پر ایمان رکھتے ہیں

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The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

	اور چاہتے ہیں کہ اپنا مقدمہ ایک سرکش کے پاس لے جا کر فیصلہ کرائیں حالانکہ ان کو علم دیا گیا تھا کہ اس سے اعتقاد نہ رکھیں اور شیطان (تو یہ) چاہتا ہے کہ ان کو بہکا کر رستے سے دور ڈال دے
YusufAli	Hast thou not turned thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their (real) wish is to resort together for judgment (in their disputes) to the Evil (Tagut) though they were ordered to reject him. But Satan's wish is to lead them astray far away (from the Right).
M.Khan	Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tâghût (false judges) while they have been ordered to reject them. But Shaitân (Satan) wishes to lead them far astray.
Pickthal	Hast thou not seen those who pretend that they believe in that which is revealed unto thee and that which was revealed before thee, how they would go for judgment (in their disputes) to false deities when they have been ordered to abjure them? Satan would mislead them far astray.
Shakir	Have you not seen those who assert that they believe in what has been revealed to you and what was revealed before you? They desire to summon one another to the judgment of the Shaitan, though they were commanded to deny him, and the Shaitan desires to lead them astray into a remote error.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا

﴿61﴾

to them	لَهُمْ	it is said	قِيلَ	and when	وَإِذَا
what	مَا	to	إِلَىٰ	come	تَعَالَوْا
and to	وَإِلَىٰ	Allah	اللَّهُ	sent down	أَنْزَلَ
the hypocrites	الْمُنَافِقِينَ	you see	رَأَيْتَ	the Messenger	الرَّسُولِ
with aversion	صُدُودًا	from you	عَنْكَ	turn away	يَصُدُّونَ

Translit	Wa 'Idhā Qīla Lahum Ta`ālaw 'Ilā Mā 'Anzala Allāhu Wa 'Ilā Ar-Rasūli Ra'ayta Al-Munāfiqīna Yaşuddūna 'Anka Şudūdān
AhmedAli	اور جب انہیں کہا جاتا ہے جو چیز اللہ نے نازل کی ہے اس کی طرف آؤ اور رسول کی طرف آؤ تو تم منافقوں کو دیکھو گاہ کہ تجھ سے پہلو تہی کرتے ہیں
Jalandhry	اور جب ان سے کہا جاتا ہے کہ جو علم خدا نے نازل فرمایا ہے اس کی طرف (رجوع کرو) اور پیغمبر کی طرف آؤ تو تم منافقوں کو دیکھتے ہو کہ تم سے اعراض کرتے اور رکے جاتے ہیں
YusufAli	When it is said to them: "Come to what Allah hath revealed and to the Messenger": thou seest the Hypocrites avert their faces from thee in disgust.
M.Khan	And when it is said to them: "Come to what Allāh has sent down and to the Messenger (Muhammad SAW)," you (Muhammad SAW) see the hypocrites turn away from you (Muhammad SAW) with aversion
Pickthal	And when it is said unto them: Come unto that which Allah hath revealed and unto the messenger, thou seest the hypocrites turn from thee with aversion.
Shakir	And when it is said to them: Come to what Allah has revealed and to the Messenger, you will see the hypocrites turning away from you with (utter) aversion.

فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَخْلِفُونَ بِاللَّهِ إِنَّ أَرْدَنَّا إِلَّا إِحْسَانًا

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وَتَوْفِيقًا ﴿٦٢﴾

befalls them	أَصَابَتْهُمْ	when	إِذَا	how then	فَكَيْفَ
sent forth	قَدَّمَتْ	for what	بِمَا	a calamity	مُصِيبَةٍ
they came to you	جَاءُوكَ	then	ثُمَّ	their hands	أَيْدِيَهُمْ
verily	إِنَّ	by Allah	بِاللَّهِ	swearing	يَحْلِفُونَ
good will	إِحْسَانًا	only	إِلَّا	We wanted	أَرَدْنَا
				and reconciliation	وَتَوْفِيقًا

Translit	<i>Fakayfa 'Idhā 'Aṣābat/hum Muṣībatun Bimā Qaddamat 'Aydihim Thumma Jā'ūka Yaḥlifūna Billāhi 'In 'Aradnā 'Illā 'Iḥsānān Wa Tawfīqān</i>
AhmedAli	پھر کیا ہوتا ہے جب ان کے اپنے ہاتھوں سے لائی ہوئی مصیبت ان پر آتی ہے پھر تیرے پاس اگر خدا کی قسمیں کھاتے ہیں کہ ہم کو تو سوائے بھلائی اور باہمی موافقت کے اور کوئی غرض نہ تھی
Jalandhry	تو کیسی (ندامت کی) بات ہے کہ جب ان کے اعمال (کی شامت سے) ان پر کوئی مصیبت واقع ہوتی ہے تو تمہارے پاس بھاگے آتے ہیں اور قسمیں کھاتے ہیں کہ واللہ ہمارا مقصود تو بھلائی اور موافقت تھا
YusufAli	How then, when they are seized by misfortune, because of the deeds which their hands have sent forth? Then they come to thee, swearing by Allah: "We meant no more than good-will and conciliation!"
M.Khan	How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allāh, "We meant no more than goodwill and conciliation!"
Pickthal	How would it be if a misfortune smote them because of that which their own hands have sent before (them)? Then would they come unto thee, swearing by Allah that they were seeking naught but harmony and kindness.
Shakir	But how will it be when misfortune befalls them on account of what their hands have sent before? Then they will come to you swearing by Allah: We did not desire (anything) but good and concord.

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا

بَلِيغًا ﴿٦٣﴾

knows	يَعْلَمُ	those of whom	الَّذِينَ	they are	أُولَٰئِكَ
(is) in	فِي	what	مَا	Allah	اللَّهُ
from them	عَنْهُمْ	so turn away	فَاعْرِضْ	their hearts	قُلُوبِهِمْ
to them	لَهُمْ	and say	وَقُلْ	and admonish them	وَعِظْهُمْ
words	قَوْلًا	themselves	أَنْفُسِهِمْ	about	فِي
				penetrating	بَلِيغًا

Translit	<i>'Ulā'ika Al-Ladhīna Ya`lamu Allāhu Mā Fī Qulūbihim Fa'a`riḍ `Anhum Wa `Iẓhum Wa QulLahum Fī 'Anfusihim Qawlāan Balīghān</i>
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AhmedAli	یہ وہ لوگ ہیں کہ اللہ جانتا ہے جو ان کے دلوں میں ہے تو ان سے منہ پھیر لے اور انہیں نصیحت کرو ان سے ایسی بات کہو جو ان کے دلوں میں اثر جائے
Jalandhry	ان لوگوں کے دلوں میں جو کچھ ہے خدا اس کو خوب جانتا ہے تم ان (کی باتوں) کو کچھ خیال نہ کرو اور انہیں نصیحت کرو اور ان سے ایسی باتیں کہو جو ان کے دلوں میں اثر کریں
YusufAli	Those men— Allah knows what is in their hearts; so keep clear of them, but admonish them and speak to them a word to reach their very souls.
M.Khan	They (hypocrites) are those of whom Allāh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allāh, worship Him, obey Him, and be afraid of Him) to reach their inner-selves
Pickthal	Those are they, the secrets of whose hearts Allah knoweth. So oppose them and admonish them, and address them in plain terms about their souls.
Shakir	These are they of whom Allah knows what is in their hearts; therefore turn aside from them and admonish them, and speak to them effectual words concerning themselves.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٤﴾

وما	وَمَا	أَرْسَلْنَا	and never	وَمَا
إِلَّا	إِلَّا	لِيُطَاعَ	but	إِلَّا
اللَّهُ ۚ	اللَّهُ ۚ	وَلَوْ	Allah	اللَّهُ ۚ
إِذْ	إِذْ	ظَلَمُوا	when	إِذْ
جَاءُوكَ	جَاءُوكَ	فَاسْتَغْفَرُوا	they came to you	جَاءُوكَ
وَاسْتَغْفَرَ	وَاسْتَغْفَرَ	لَهُمْ	and asked forgiveness	وَاسْتَغْفَرَ
لَوَجَدُوا	لَوَجَدُوا	اللَّهُ	they would have found	لَوَجَدُوا
رَحِيمًا	رَحِيمًا		Most-Merciful	رَحِيمًا

Translit	<i>Wa Mā 'Arsalnā Min Rasūlin 'Illā Liyuṭā'a Bi'idhni Allāhi Wa Law 'Annahum 'Idh 'Ķalamū'Anfusahum Jā'ūka Fāstaghfārū Allāha Wa Astaghfara Lahumu Ar-Rasūlu Lawajadū Allāha Tawwābāan Raḥīmāan</i>
AhmedAli	اور ہم نے کبھی کوئی رسول نہیں بھیجا مگر اسی واسطے کہ اللہ کے حکم سے اس کی تابعداری کی جائے اور جب انہوں نے اپنے نفسوں پر ظلم کیا تھا تیرے پاس آتے پھر اللہ سے معافی مانگتے اور رسول بھی ان کی معافی کی درخواست کرتا تو یقیناً یہ اللہ کو بخشے والا رحم کرنے والا پاتے
Jalandhry	اور ہم نے جو پیغمبر بھیجا ہے اس لئے بھیجا ہے کہ خدا کے فرمان کے مطابق اس کا حکم مانا جائے اور یہ لوگ جب اپنے حق میں ظلم کر بیٹھے تھے اگر تمہارے پاس آتے اور خدا سے بخشش مانگتے اور رسول (خدا) بھی ان کے لئے بخشش طلب کرتے تو خدا کو معاف کرنے والا (اور) مہربان پاتے
YusufAli	We sent not an Messenger but to be obeyed, in accordance with the Will of Allah. If they had only, when they were unjust to themselves come unto thee and asked Allah's forgiveness and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-Returning, Most Merciful.
M.Khan	We sent no Messenger, but to be obeyed by Allāh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad SAW) and begged Allāh's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allāh All-Forgiving (One Who forgives and

	accepts repentance), Most Merciful.
Pickthal	We sent no messenger save that he should be obeyed by Allah's leave. And if, when they had wronged themselves, they had but come unto thee and asked forgiveness of Allah, and asked forgiveness of the messenger, they would have found Allah Forgiving, Merciful.
Shakir	And We did not send any messenger but that he should be obeyed by Allah's permission; and had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Messenger had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

do not	لَا	by your Lord	وَرَبِّكَ	but no	فَلَا
they make you judge	يُحَكِّمُوكَ	until	حَتَّىٰ	they believe	يُؤْمِنُونَ
between them	بَيْنَهُمْ	rose (disputes)	شَجَرَ	in what	فِيمَا
they find	يَجِدُوا	do not	لَا	and	ثُمَّ
anguish	حَرَجًا	themselves	أَنْفُسِهِمْ	in	فِي
and submit (accept)	وَيُسَلِّمُوا	you have decided	قَضَيْتَ	on what	مِمَّا
				with full submission	تَسْلِيمًا

Translit	<i>Falā Wa Rabbika Lā Yu'uminūna Ḥattā Yuḥakkimūka Fīmā Shajara Baynahum Thumma Lā Yajidū Fī 'Anfusihim Ḥarajāan Mimmā Qaḍayta Wa Yusallimū Taslīmāan</i>
AhmedAli	سو تیرے رب کی قسم ہے یہ کبھی مومن نہیں ہوں گے جب تک کہ اپنے اختلافات میں تجھے منصف نہ مان لیں پھر تیرے فیصلہ پر اپنے دلوں میں کوئی تنگی نہ پائیں اور خوشی سے قبول کریں
Jalandhry	تمہارے پروردگار کی قسم یہ لوگ جب تک اپنے تنازعات میں تمہیں منصف نہ بنائیں اور جو فیصلہ تم کر دو اس سے اپنے دل میں تنگ نہ ہوں بلکہ اس کو خوشی سے مان لیں تب تک مومن نہیں ہوں گے
YusufAli	But no, by thy Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction.
M.Khan	But no, by your Lord, they can have no Faith, until they make you (O Muhammad SAW) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.
Pickthal	But nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest, and submit with full submission.
Shakir	But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission.

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرُجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ ۖ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثِيَّتًا ﴿٦٦﴾

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had enjoined	كَتَبْنَا	We	أَنَا	and if	وَلَوْ
you kill	اَقْتُلُوا	that	أَنْ	upon them	عَلَيْهِمْ
leave	اَخْرُجُوا	or	أَوْ	yourselves	أَنْفُسَكُمْ
they would have done it	فَعَلُوهُ	not	مَا	(from) your homes	مِنْ دِيَارِكُمْ
of them	مِنْهُمْ	very few	قَلِيلٌ	but/except	إِلَّا
had done	فَعَلُوا	they	أَنْهُمْ	and if	وَلَوْ
of it	بِهِ	they were admonished	يُوعِظُونَ	what	مَا
for them	لَهُمْ	better	خَيْرًا	it would have been	لَكَانَ
		(to their) firmness	تَثْبِيثًا	and (would have) added	وَأَشَدَّ

Translit	<i>Wa Law 'Annā Katabnā 'Alayhim 'Ani Aqtulū 'Anfusakum 'Aw Akhrujū Min Diyārikum Mā Fa 'alūhu 'Illā Qalilun Minhum Wa Law 'Annahum Fa 'alū Mā Yū 'āzūna Bihi LakānaKhayrāan Lahum Wa 'Ashadda Tathbīṭāan</i>
AhmedAli	اور اگر ہم ان پر حکم کرتے کہ اپنی جانوں کو ہلاک کر دیا اپنے گھروں سے نکل جاؤ تو ان میں سے بہت ہی کم آدمی اس پر عمل کرتے اور اگر یہ لوگ کریں جو ان کو نصیحت کی جاتی ہے تو یہ ان کے لیے زیادہ بہتر ہوتا اور دین میں زیادہ ثابت رکھنے والا ہوتا
Jalandhry	اور اگر ہم انہیں حکم دیتے کہ اپنے آپ کو قتل کر ڈالو یا اپنے گھر چھوڑ کر نکل جاؤ تو ان میں سے تھوڑے ہی ایسا کرتے اور اگر یہ اس نصیحت پر کاربند ہوتے جو ان کو کی جاتی ہے تو ان کے حق میں بہتر اور (دین میں) زیادہ ثابت قدمی کا موجب ہوتا
YusufAli	If We had ordered them to sacrifice their lives or to leave their homes, very few of them would have done it: but if they had done what they were (actually) told, it would have been best for them, and would have gone farthest to strengthen their (faith).
M.Khan	And if We had ordered them (saying), "Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith);
Pickthal	And if We had decreed for them: Lay down your lives or go forth from your dwellings, but few of them would have done it; though if they did what they are exhorted to do it would be better for them, and more strengthening;
Shakir	And if We had prescribed for them: Lay down your lives or go forth from your homes, they would not have done it except a few of them; and if they had done what they were admonished, it would have certainly been better for them and best in strengthening (them);

وَإِذَا لَا تَيْنَاهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾

from	مِنْ	We would have given them	لَا تَيْنَاهُمْ	and then	وَإِذَا
a great	عَظِيمًا	reward	أَجْرًا	Ourselves	لَدُنَّا

Translit	<i>Wa 'Idhāan La'ātaynāhum Min Ladunnā 'Ajrāan 'Aẓīmāan</i>
AhmedAli	اور اس وقت البتہ ہم ان کو اپنے ہاں سے بڑا ثواب دیتے

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Jalandhry	اور ہم ان کو اپنے ہاں سے اجر عظیم بھی عطا فرماتے
YusufAli	And We should then have given them from Ourselves a great reward.
M.Khan	And indeed We should then have bestowed upon them a great reward from Ourselves
Pickthal	And then We should bestow upon them from Our presence an immense reward,
Shakir	And then We would certainly have given them from Ourselves a great reward.

وَلَهْدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٨﴾

Straight	مُسْتَقِيمًا	(to the) Way	صِرَاطًا	and We would have guided them	وَلَهْدَيْنَاهُمْ
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Translit	<i>Wa Lahadaynāhum Ṣirāṭāan Mustaqīmāan</i>
AhmedAli	اور البتہ انہیں سیدھا راستہ دکھاتے
Jalandhry	اور سیدھا رستہ بھی دکھاتے
YusufAli	And We should have shown them the Straight Way.
M.Khan	And indeed We should have guided them to a Straight Way
Pickthal	And should guide them unto a straight path.
Shakir	And We would certainly have guided them in the right path.

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ ۚ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾

Allah	اللَّهُ	obeys	يُطِيعُ	and whoso	وَمَنْ
(will be) with	مَعَ	they	فَأُولَٰئِكَ	and the Messenger	وَالرَّسُولَ
Allah	اللَّهُ	bestowed (His) Blessings	أَنْعَمَ	those	الَّذِينَ
the Prophets	النَّبِيِّينَ	of	مِنْ	upon them	عَلَيْهِمْ
and the righteous	وَالصَّالِحِينَ	and the martyrs	وَالشُّهَدَاءِ	and the truthful	وَالصِّدِّيقِينَ
companions	رَفِيقًا	these are	أُولَٰئِكَ	and how excellent	وَحَسُنَ

Translit	<i>Wa Man Yuṭī'ī Allāha Wa Ar-Rasūla Fa'ulā'ika Ma'a Al-Ladhīna 'An'ama Allāhu 'Alayhim Mina An-Nabīyīna Wa Aṣ-Ṣiddīqīna Wa Aṣh-Shuhadā'i Wa Aṣ-Ṣāliḥīna Wa Ḥasuna 'Ulā'ika Rafīqāan</i>
AhmedAli	اور جو شخص اللہ اور اس کے رسول کا فرمانبردار ہو تو وہ ان کے ساتھ ہوں گے جن پر اللہ نے انعام کیا وہ نبی اور صدیق اور شہید اور صالح ہیں اور یہ رفیق کیسے اچھے ہیں
Jalandhry	اور جو لوگ خدا اور اس کے رسول کی اطاعت کرتے ہیں وہ (قیامت کے روز) ان لوگوں کے ساتھ ہوں گے جن پر خدا نے بڑا فضل کیا یعنی انبیاء اور صدیق اور شہید اور نیک لوگ اور ان لوگوں کی رفاقت بہت ہی خوب ہے
YusufAli	All who obey Allah and the Messenger are in the company of those on whom is the Grace of Allah— of the Prophets (who teach) the sincere (lovers of Truth), the witnesses (who testify), and the Righteous (who do good): ah! How a beautiful fellowship!
M.Khan	And whoso obeys Allāh and the Messenger (Muhammad SAW), then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the Siddiqūn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq radhiallahu'anhu), the martyrs, and the righteous. And how excellent these companions are!
Pickthal	Whoso obeyeth Allah and the messenger, they are with those unto whom Allah hath shown favour, of the prophets and the saints and the martyrs and the righteous. The best of company are they!
Shakir	And whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!

ذَلِكَ الْفَضْلُ مِنَ اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿70﴾

from	مِنْ	the Bounty	الْفَضْلُ	that (is)	ذَلِكَ
Allah	بِاللَّهِ	and suffices	وَكَفَىٰ	Allah	اللَّهُ ۚ
				(as) All-Knower	عَلِيمًا

Translit	<i>Dhālīka Al-Fadlu Mina Allāhi Wa Kafā Billāhi `Alīmāan</i>
AhmedAli	یہ اللہ کی طرف سے احسان ہے اور اللہ کافی ہے جاننے والا
Jalandhry	یہ خدا کا فضل ہے اور خدا جاننے والا کافی ہے
YusufAli	Such is the Bounty from Allah: and sufficient is it that Allah knoweth all.
M.Khan	Such is the Bounty from Allāh, and Allāh is Sufficient as All-Knower.
Pickthal	That is bounty from Allah, and Allah sufficeth as Knower.
Shakir	This is grace from Allah, and sufficient is Allah as the Knower.

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْ انفِرُوا جَمِيعًا ﴿71﴾

believe	آمَنُوا	who	الَّذِينَ	O you	يَا أَيُّهَا
and advance	فَانْفِرُوا	your precautions	حِذْرَكُمْ	you take	خُذُوا
advance	انْفِرُوا	or	أَوْ	in groups	ثُبَاتٍ
				all together	جَمِيعًا

Translit	<i>Yā 'Ayyuhā Al-Ladhīna 'Āmanū Khudhū Hīdhraḥum Fānfirū Thubātīn 'Aw Anfirū Jamī'āan</i>
AhmedAli	اے ایمان والو! اپنے ہتھیار لے لو پھر جدا جدا فوج ہو کر نکلو یا سب اکٹھے ہو کر نکلو
Jalandhry	مومنو! (جہاد کے لئے) ہتھیار لے لیا کرو پھر یا تو جماعت جماعت ہو کر نکلا کرو یا سب اکٹھے کوچ کیا کرو
YusufAli	O ye who believe! Take your precautions and either go forth in parties or go forth all together.
M.Khan	O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.
Pickthal	O ye who believe! Take your precautions, then advance the proven ones, or advance all together.
Shakir	O you who believe! take your precaution, then go forth in detachments or go forth in a body.

وَإِنْ مِنْكُمْ لَمَنْ لَّيْطِئَنَّ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالْ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا

﴿72﴾

he who	لَمَنْ	among you (is)	مِنْكُمْ	and indeed	وَإِنَّ
befell you	أَصَابَتْكُمْ	then if	فَإِنْ	lags behind	لَيُطِئَنَّ
indeed	قَدْ	he said	قَالَ	a calamity	مُصِيبَةٌ

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Sura # 4 – 176 Verses - Makkah

سورة النساء

upon me	عَلَيَّ	Allah	اللَّهُ	bestowed (His) Blessings	أَنْعَمَ
I was	أَكُنَّ	not	لَمْ	that	إِذْ
		present	شَهِدًا	with them	مَعَهُمْ

Translit	<i>Wa 'Inna Minkum Laman Layubaṭṭi'anna Fa'in 'Aṣābatkum Muṣībātun Qāla Qad 'An'ama Allāhu 'Alayya 'Idh Lam 'Akun Ma'ahum Shahīdāan</i>
AhmedAli	اور بے شک تم میں بعض ایسا بھی ہے جو لوہائی سے جی پڑتا ہے پھر اگر تم پر کوئی مصیبت آجائے تو کہتا ہے الہ نے مجھ پر فضل کیا کہ میں ان لوگوں کے ساتھ نہ تھا
Jalandhry	اور تم میں کوئی ایسا بھی ہے کہ (عدا) دیر لگاتا ہے۔ پھر اگر تم پر کوئی مصیبت پڑ جائے تو کہتا ہے کہ خدا نے مجھ پر بڑی مہربانی کی کہ میں ان میں موجود نہ تھا
YusufAli	There are certainly among you men who would tarry behind: if a misfortune befalls you, they say: "Allah did favour us in that we were not present among them."
M.Khan	There is certainly among you he who would linger behind (from fighting in Allāh's Cause). If a misfortune befalls you, he says, "Indeed Allāh has favoured me in that I was not present among them."
Pickthal	Lo! among you there is he who loitereth; and if disaster overtook you, he would say: Allah hath been gracious unto me since I was not present with them.
Shakir	And surely among you is he who would certainly hang back! If then a misfortune befalls you he says: Surely Allah conferred a benefit on me that I was not present with them.

وَلَيْنَ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي كُنْتُ مَعَهُمْ
فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾

the Bounty	فَضْلٌ	befell you	أَصَابَكُمْ	and if	وَلَيْنَ
he would say	لَيَقُولَنَّ	Allah	اللَّهُ	from	مِنْ
there been	تَكُنْ	(had) not	لَمْ	as if	كَأَن
an affection	مَوَدَّةٌ	and between him	وَبَيْنَهُ	between you	بَيْنَكُمْ
with them	مَعَهُمْ	e I had been	كُنْتُ	would that	يَا لَيْتَنِي
a great	عَظِيمًا	success	فَوْزًا	then I should have achieved	فَأَفُوزَ

Translit	<i>Wa La'in 'Aṣābakum Fadlun Mina Allāhi Layaqūlanna Ka'an Lam Takun Baynakum Wa Baynahu Mawaddatun Yā Laytanī Kuntu Ma'ahum Fa'afūza Fawzāan 'Aẓīmāan</i>
AhmedAli	اور اگر اللہ کی طرف سے تم پر فضل ہو تو اس طرح کہنے لگتا ہے کہ گویا تمہارے اور اس کے درمیان دوستی کا کوئی تعلق ہی نہیں کہ کاش میں بھی ان کے ساتھ ہوتا تو بڑی مراد پاتا
Jalandhry	اور اگر خدا تم پر فضل کرے تو اس طرح سے کہ گویا تم میں اس میں دوستی تھی ہی نہیں (کہ افسوس کرتا اور) کہتا ہے کہ کاش میں بھی ان کے ساتھ ہوتا تو مقصد عظیم حاصل کرتا
YusufAli	But if good fortune comes to you from Allah, they would be sure to say—as if there had never been ties of affection between you and them—"Oh! I wish I had been with them; a fine thing should I then have made of

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Sura # 4 – 176 Verses - Makkah

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	it!"
M.Khan	But if a bounty (victory and booty) comes to you from Allāh, he would surely say - as if there had never been ties of affection between you and him - "Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty)."
Pickthal	And if a bounty from Allah befell you, he would surely cry, as if there had been no love between you and him: Oh, would that I had been with them, then should I have achieved a great success!
Shakir	And if grace from Allah come to you, he would certainly cry out, as if there had not been any friendship between you and him: Would that I had been with them, then I should have attained a mighty good fortune.

﴿ فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۚ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ
فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴾ 74

the Way	سَبِيلِ	in	فِي	let fight	فَلْيُقَاتِلْ
sell	يَشْرُونَ	those who	الَّذِينَ	(of) Allah	اللَّهُ
in exchange of the Hereafter	بِالْآخِرَةِ ۚ	(of this) world	الدُّنْيَا	life	الْحَيَاةَ
in	فِي	fight	يُقَاتِلْ	and whoever	وَمَنْ
and is killed	فَيُقْتَلْ	(of) Allah	اللَّهُ	Way	سَبِيلِ
soon shall	فَسَوْفَ	gets victory	يَغْلِبْ	or	أَوْ
great	عَظِيمًا	reward	أَجْرًا	We grant him	نُؤْتِيهِ

Translit	<i>Falyuqātil Fī Sabīli Allāhi Al-Ladhīna Yashrūna Al-Ĥayāata Ad-Dunyā Bil-'Ākhirati Wa ManYuqātil Fī Sabīli Allāhi Fayuqtal 'Aw Yaghlīb Fasawfa Nu'utīhi 'Ajrāan `Azīmāan</i>
AhmedAli	سو چاہیے کہ اللہ کی راہ میں وہ لوگ لڑیں جو دنیا کی زندگی کو آخرت کے بدلے بیچتے ہیں اور جو کوئی اللہ کی راہ میں لڑے پھر مارا جائے یا غالب رہے تو اسے ہم بڑا ثواب دیں گے
Jalandhry	تو جو لوگ آخرت (کو خریدتے اور اس) کے بدلے دنیا کی زندگی کو بیچتا چاہتے ہیں ان کو چاہیے کہ خدا کی راہ میں جنگ کریں اور جو شخص خدا کی راہ میں جنگ کرے اور شہید ہو جائے یا غلبہ پائے ہم عنقریب اس کو بڑا ثواب دیں گے
YusufAli	Let those fight in the cause of—Allah who sell the life of this world for the Hereafter. To him who fighteth in the cause of Allah,— whether he is slain or gets victory, soon shall We give him a reward of great (value).
M.Khan	Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allāh, and whoso fights in the Cause of Allāh, and is killed or gets victory, We shall bestow on him a great reward.
Pickthal	Let those fight in the way of Allah who sell the life of this world for the other. Whoso fighteth in the way of Allah, be he slain or be he victorious, on him We shall bestow a vast reward.
Shakir	Therefore let those fight in the way of Allah, who sell this world's life for the hereafter; and whoever fights in the way of Allah, then be he slain or be he victorious, We shall grant him a mighty reward.

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٥﴾

(do) not	لَا	(is wrong) with you	لَكُمْ	and what	وَمَا
Way	سَبِيلِ	in	فِي	(that) you fight	تُقَاتِلُونَ
among	مِنْ	and (for) weak (and oppressed)	وَالْمُسْتَضْعَفِينَ	(of) Allah	اللَّهُ
and children	وَالْوِلْدَانِ	and women	وَالنِّسَاءِ	men	الرِّجَالِ
Our Lord	رَبَّنَا	say	يَقُولُونَ	who	الَّذِينَ
this	هَذِهِ	of	مِنْ	bring us out	أَخْرِجْنَا
whose people	أَهْلُهَا	(are) oppressors	الظَّالِمِ	town	الْقَرْيَةِ
from	مِنْ	for us	لَنَا	and appoint	وَاجْعَلْ
and appoint	وَاجْعَلْ	a protector	وَلِيًّا	Yourself	لَدُنْكَ
yourself	لَدُنْكَ	from	مِنْ	for us	لَنَا
				a helper	نَصِيرًا

Translit	<i>Wa Mā Lakum Lā Tuqātilūna Fī Sabīli Allāhi Wa Al-Mustad`afīna Mina Ar-Rijāli Wa An-Nisā' Wa Al-Wildāni Al-Ladhīna Yaqūlūna Rabbanā 'Akhrijnā Min Hadhihi Al-Qaryati Az-Zālimi 'Ahluhā Wa Aj'al Lanā Min Ladunka Walīyāan Wa Aj'al Lanā Min Ladunka Naṣīrāan</i>
AhmedAli	اور کیا وجہ ہے کہ تم اللہ کی راہ میں ان بے بس مردوں اور عورتوں اور بچوں کی خاطر نہ لڑو جو کہتے ہیں اے ہمارے رب ہمیں اس بستی سے نکال جس کے باشندے ظالم ہیں اور ہمارے واسطے اپنے ہاں سے کوئی حمایت کر دے اور ہمارے واسطے اپنے ہاں سے کوئی مددگار بنا دے
Jalandhry	اور تم کو کیا ہوا ہے کہ خدا کی راہ میں اور ان بے بس مردوں اور عورتوں اور بچوں کی خاطر نہیں لڑتے جو دعائیں کیا کرتے ہیں کہ اے پروردگار ہم کو اس شہر سے جس کے رہنے والے ظالم ہیں نکال کر کہیں اور لے جا۔ اور اپنی طرف سے کسی کو ہمارا حامی بنا۔ اور اپنی ہی طرف سے کسی کو ہمارا مددگار مقرر فرما
YusufAli	And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)?— men, women, and children, whose cry is: "Our Lord! rescue us from this town, whose people are oppressors; and raise for us from Thee one who will protect; and raise for us from Thee one who will help!"
M.Khan	And what is wrong with you that you fight not in the Cause of Allāh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."
Pickthal	How should ye not fight for the cause of Allah and of the feeble among men and of the women and the children who are crying: Our Lord! Bring us forth from out this town of which the people are oppressors! Oh, give us from thy presence some protecting friend! Oh, give us from Thy presence some defender!
Shakir	And what reason have you that you should not fight in the way of Allah and of the weak among the men and the women and the children, (of) those who say: Our Lord! cause us to go forth from this town, whose people are oppressors, and give us from Thee a guardian and give us from Thee a helper.

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا
أَوْلِيَاءَ الشَّيْطَانِ ۚ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٦﴾

fight	يُقَاتِلُونَ	believe	آمَنُوا	those who	الَّذِينَ
(of) Allah	اللَّهُ ۖ	the Way	سَبِيلِ	in	فِي
fight	يُقَاتِلُونَ	disbelieve	كَفَرُوا	and those who	وَالَّذِينَ
(of) Taghut (satan)	الطَّاغُوتِ	the way	سَبِيلِ	in	فِي
(of) Satan	الشَّيْطَانِ ۚ	friends	أَوْلِيَاءَ	so you fight (against)	فَقَاتِلُوا
Satan	الشَّيْطَانِ	strategy (of)	كَيْدَ	indeed	إِنَّ
		weak	ضَعِيفًا	is	كَانَ

Translit	<i>Al-Ladhīna 'Āmanū Yuqātilūna Fī Sabīli Allāhi Wa Al-Ladhīna Kafarū Yuqātilūna Fī Sabīli Aṭ-Ṭāghūti Faqātilū 'Awliyā'a Ash-Shayṭāni 'Inna Kayda Ash-Shayṭāni Kāna Ḍa'īfān</i>
AhmedAli	جو ایمان والے ہیں وہ اللہ کی راہ میں لڑتے ہیں اور جو کافر ہیں وہ شیطان کی راہ میں لڑتے ہیں سو تم شیطان کے ساتھیوں سے لڑو بے شک شیطان کا فریب کمزور ہے
Jalandhry	جو مومن ہیں وہ تو خدا کے لئے لڑتے ہیں اور جو کافر ہیں وہ بتوں کے لئے لڑتے ہیں سو تم شیطان کے مددگاروں سے لڑو۔ (اور ڈرو مت) کیونکہ شیطان کا دواؤں ہوتا ہے
YusufAli	Those who believe fight in the cause of Allah and those who reject Faith fight in the cause of Evil: so fight ye against the friends, of Satan: feeble indeed is the cunning of Satan.
M.Khan	Those who believe, fight in the Cause of Allāh, and those who disbelieve, fight in the cause of Tāghūt (Satan,). So fight you against the friends of Shaitān (Satan); Ever feeble indeed is the plot of Shaitān (Satan).
Pickthal	Those who believe do battle for the cause of Allah; and those who disbelieve do battle for the cause of idols. So fight the minions of the devil. Lo! the devil's strategy is ever weak.
Shakir	Those who believe fight in the way of Allah, and those who disbelieve fight in the way of the Shaitan. Fight therefore against the friends of the Shaitan; surely the strategy of the Shaitan is weak.

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً ۚ وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

(to)	إِلَى	you seen	تَرَ	have not	أَلَمْ
to them	لَهُمْ	(when) it was said	قِيلَ	those	الَّذِينَ
and establish	وَأَقِيمُوا	your hands	أَيْدِيَكُمْ	hold back	كُفُّوا

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Zakat	الزَّكَاةَ	and pay	وَأَتُوا	the prayer	الصَّلَاةَ
upon them	عَلَيْهِمْ	was enjoined	كُتِبَ	but when	فَلَمَّا
a group	فَرِيقٌ	then	إِذَا	the fighting	الْقِتَالُ
men	النَّاسَ	fear	يَخْشَوْنَ	of them	مِنْهُمْ
or	أَوْ	Allah	اللَّهِ	as (they) fear	كَخَشِيَةِ
and they said	وَقَالُوا	fear	خَشِيَةِ ۖ	even greater	أَشَدَّ
have You ordained	كُتِبَتْ	why	لِمَ	our Lord	رَبَّنَا
why did not	لَوْلَا	the fighting	الْقِتَالُ	on us	عَلَيْنَا
another period	أَجَلٍ	for	إِلَى	you defer it for us	أَخَّرْتَنَا
enjoyment	مَتَاعُ	say	قُلْ	close	فَرِيبٍ ۖ
and the Hereafter	وَالْآخِرَةُ	(is) little	قَلِيلٌ	(of) (this) world	الدُّنْيَا
fears Allah	اتَّقَى	for whoever	لِمَنْ	(is) better	خَيْرٌ
in the least	فَإِثْلًا	you shall be wronged	تُظْلَمُونَ	and not	وَلَا

Translit	'Alam Tara 'Ilā Al-Ladhīna Qīla Lahum Kuffū 'Aydiyakum Wa 'Aqīmū Aṣ-Ṣalāata Wa 'Ātū Az-Zakāata Falammā Kutiba `Alayhimu Al-Qitālu 'Idhā Farīqun Minhum Yakhshawna An-Nāsa Kakhashyati Allāhi 'Aw 'Ashadda Khashyatan Wa Qālū Rabbanā Lima Katabta `Alaynā Al-Qitāla Lawlā 'Akhkhartanā 'Ilā 'Ajalīn Qarībīn Qul Matā'u Ad-Dunyā Qalīlun Wa Al-'ĀkhiratuKhashyrun Limani Attaqā Wa Lā Tuẓlamūna Fatīlāan
AhmedAli	کیا تم نے ان لوگوں کو نہیں دیکھا جنہیں کہا گیا تھا کہ اپنے ہاتھ روکے رکھو اور نماز قائم کرو اور زکوٰۃ دو پھر جب انہیں لڑنے کا حکم دیا گیا اس وقت ان میں سے ایک جماعت لوگوں سے ایسا ڈرنے لگی جیسا اللہ کا ڈر ہو یا اس سے بھی زیادہ ڈر اور کہنے لگے اے رب ہمارے تو نے ہم پر لڑنا یوں فرض کیا کیوں نہ ہمیں تھوڑی مدت اور مہلت دی ان سے کہ دو دنیا کا فائدہ تھوڑا ہے اور آخرت پر ہیز گاروں کے لیے بہتر ہے اور ایک تاگے کے برابر بھی تم سے بے انصافی نہیں کی جائے گی
Jalandhry	بھلا تم نے ان لوگوں کو نہیں دیکھا جن کو (پہلے یہ) حکم دیا گیا تھا کہ اپنے ہاتھوں کو (جنگ سے) روکے رہو اور نماز پڑھتے رہو اور زکوٰۃ دیتے رہو پھر جب ان پر جہاد فرض کر دیا گیا تو بعض لوگ ان میں سے لوگوں سے یوں ڈرنے لگے جیسے خدا سے ڈر کرتے ہیں بلکہ اس سے بھی زیادہ اور بڑبڑانے لگے کہ اے خدا تو نے ہم پر جہاد (جہاد) کیوں فرض کر دیا تھوڑی مدت اور ہمیں کیوں مہلت نہ دی (اے پیغمبر ان سے) کہ وہ دنیا کا فائدہ بہت تھوڑا ہے اور بہت اچھی چیز تو پرہیزگار کے لئے (نجات) آخرت ہے اور تم پر دھاگے برابر بھی ظلم نہیں کیا جائے گا
YusufAli	Hast thou not turned thy thought to those who were told to hold back their hands (from fight) but establish regular prayers and spend in regular charity? When (at length) the order for fighting was issued to them behold! a section of them feared men as—or even more than—they should have feared Allah: they said: "Our Lord! why hast Thou ordered us to fight? Wouldst Thou not grant us respite to our (natural) term, near (enough)?" Say: "Short is the enjoyment of this world: the Hereafter is the best for those who do right: never will ye be dealt with unjustly in the very least!"
M.Khan	Have you not seen those who were told to hold back their hands (from fighting) and perform As-Salāt (Iqāmat-as-Salāt), and give Zakāt but when the fighting was ordained for them, behold! a section of them fear men as they fear Allāh or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that You

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	had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allāh, and you shall not be dealt with unjustly even equal to a scallish thread in the long slit of a date-stone.
Pickthal	Hast thou not seen those unto whom it was said: Withhold your hands, establish worship and pay the poor due, but when fighting was prescribed for them behold! a party of them fear mankind even as their fear of Allah or with greater fear, and say: Our Lord! Why hast Thou ordained fighting for us? If only Thou wouldst give us respite yet a while! Say (unto them, O Muhammad): The comfort of this world is scant; the Hereafter will be better for him who wardeth off (evil); and ye will not be wronged the down upon a date-stone.
Shakir	Have you not seen those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate; but when fighting is prescribed for them, lo! a party of them fear men as they ought to have feared Allah, or (even) with a greater fear, and say: Our Lord! why hast Thou ordained fighting for us? Wherefore didst Thou not grant us a delay to a near end? Say: The provision of this world is short, and the hereafter is better for him who guards (against evil); and you shall not be wronged the husk of a date stone.

أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ۚ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ ۖ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ ۚ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ ۖ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾

will overtake you	يُدْرِكَكُمُ	you may be	تَكُونُوا	wherever	أَيْنَمَا
you are	كُنْتُمْ	even if	وَلَوْ	death	الْمَوْتُ
built up lofty	مُشِيدَةٍ ۚ	towers	بُرُوجٍ	in	فِي
a good	حَسَنَةٌ	happens to them	تُصِبْهُمْ	and if	وَإِنْ
(is) from	مِنْ عِنْدِ	this	هَذِهِ	they say	يَقُولُوا
befalls them	تُصِبْهُمْ	and if	وَإِنْ	Allah	اللَّهِ ۖ
this	هَذِهِ	they say	يَقُولُوا	an evil	سَيِّئَةٌ
all	كُلٌّ	say	قُلْ	(is) from you	مِنْ عِنْدِكَ ۚ
so what (is wrong with)	فَمَالِ	Allah	اللَّهِ ۖ	(is) from	مِنْ عِنْدِ
do not	لَا	people	الْقَوْمِ	these	هَؤُلَاءِ
any word	حَدِيثًا	to understand	يَفْقَهُونَ	they seem	يَكَادُونَ

Translit	'Aynamā Takūnū Yudrikkumu Al-Mawtu Wa Law Kuntum Fī Burūjin Muḥayyadatin Wa 'In Tuṣibhum Ḥasanatun Yaqūlū Hadhihi Min 'Indi Allāhi Wa 'In Tuṣibhum Sayyi'atun Yaqūlū Hadhihi Min 'Indika Qul Kullun Min 'Indi Allāhi Famāli Hā'uulā' Al-Qawmi Lā Yakādūna Yafqahūna Ḥadīthāan
AhmedAli	تم جہاں کہیں ہو گے موت تمہیں آبی پکڑے گی اگرچہ تم مضبوط قلعوں میں ہی ہو اور اگر انہیں کوئی فائدہ پہنچتا ہے تو لوگ کہتے ہیں کہ یہ اللہ کی طرف سے ہے اور اگر کوئی نقصان پہنچتا ہے تو کہتے ہیں کہ یہ تیری طرف سے ہے ان لوگوں کو کیا ہو گیا ہے کہ کوئی بات ان کی سمجھ میں نہیں آتی
Jalandhry	(اے جہاد سے ڈرنے والو) تم کہیں رہو موت تو تمہیں آکر رہے گی خواہ بڑے بڑے محلوں میں رہو اور ان لوگوں کو اگر کوئی فائدہ پہنچتا ہے تو کہتے ہیں یہ خدا کی طرف سے ہے اور اگر کوئی گزند پہنچتا ہے تو (اے محمد ﷺ تم سے) کہتے ہیں کہ یہ گزند آپ کی وجہ سے (ہمیں پہنچا) ہے کہہ دو کہ (رجح وراحت) سب

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	اللہ ہی کی طرف سے ہے ان لوگوں کو کیا ہو گیا ہے کہ بات بھی نہیں سمجھ سکتے
YusufAli	"Wherever ye are, death will find you out, even if ye are in towers built up strong and high!" If some good befalls them they say "This is from Allah"; but if evil, they say "This is from thee" (O Prophet). Say: "All things are from Allah. But what hath come to these people, that they fail to understand a single fact?"
M.Khan	"Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allâh," but if some evil befalls them, they say, "This is from you (O Muhammad SAW)." Say: "All things are from Allâh," so what is wrong with these people that they fail to understand any word?
Pickthal	Wheresoever ye may be, death will overtake you, even though ye were in lofty towers. Yet if a happy thing befallerth them they say: This is from Allah; and if an evil thing befallerth them they say: This is of thy doing (O Muhammad). Say (unto them): All is from Allah. What is amiss with these people that they come not nigh to understand a happening?
Shakir	Wherever you are, death will overtake you, though you are in lofty towers, and if a benefit comes to them, they say: This is from Allah; and if a misfortune befalls them, they say: This is from you. Say: All is from Allah, but what is the matter with these people that they do not make approach to understanding what is told (them)?

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۖ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ۚ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۖ وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧٩﴾

of	مِنْ	happened to you	أَصَابَكَ	whatever	مَا
Allah	اللَّهُ ۖ	(is) from	فَمِنْ	good	حَسَنَةٍ
of	مِنْ	befell you	أَصَابَكَ	and whatever	وَمَا
yourself	نَفْسِكَ ۚ	(is) from	فَمِنْ	evil	سَيِّئَةٍ
as a Messenger	رَسُولًا ۖ	for mankind	لِلنَّاسِ	and We have sent you	وَأَرْسَلْنَاكَ
as a Witness	شَهِيدًا	Allah	بِاللَّهِ	and suffices	وَكَفَى

Translit	<i>Mā 'Aṣābaka Min Ḥasanatin Famīna Allāhi Wa Mā 'Aṣābaka Min Sayyi'atin Famin Nafsika Wa 'Arsalnāka Lilnāsi Rasūlān Wa Kafā Billāhi Shāhidān</i>
AhmedAli	تجھے جو بھی بھلائی پہنچے وہ اللہ کی طرف سے ہے اور جو تجھے برائی پہنچے وہ تیرے نفس کی طرف سے ہے ہم نے تجھے لوگوں کو پیغام پہنچانے والا بنا کر بھیجا ہے اور اللہ کی گواہی کافی ہے
Jalandhry	اے (آدم زاد) تجھے جو فائدہ پہنچے وہ خدا کی طرف سے ہے اور جو نقصان پہنچے وہ تیری ہی (شامت اعمال) کی وجہ سے ہے اور (اے محمد صلی اللہ علیہ وسلم) ہم نے تم کو لوگوں (کی ہدایت) کے لئے پیغمبر بنا کر بھیجا ہے اور (اس بات کا) خدا ہی گواہ کافی ہے
YusufAli	Whatever good, (O man!) happens to thee is from Allah; but whatever evil happens to thee is from thyself And We have sent thee, as a Messenger to (instruct) mankind: And enough is Allah for a witness.
M.Khan	Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad SAW) as a Messenger to mankind, and Allâh is Sufficient as a Witness.
Pickthal	Whatever of good befallerth thee (O man) it is from Allah, and whatever of ill befallerth thee it is from thyself. We have sent thee (Muhammad) as a messenger unto mankind and Allah is sufficient as Witness.
Shakir	Whatever benefit comes to you (O man!), it is from Allah, and whatever misfortune befalls you, it is from yourself, and We have sent you (O Prophet!), to mankind as a messenger; and Allah is sufficient as a witness.

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مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۖ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾

the Messenger	الرَّسُولَ	obeys	يُطِيعِ	who	مَنْ
Allah	اللَّهُ ۖ	obeyed	أَطَاعَ	has indeed	فَقَدْ
so not	فَمَا	turned away	تَوَلَّىٰ	and who	وَمَنْ
as a keeper	حَفِيظًا	over them	عَلَيْهِمْ	We have sent you	أَرْسَلْنَاكَ

Translit	<i>Man Yuṭī `i Ar-Rasūla Faqad `Aṭā`a Allāha Wa Man Tawallā Famā `Arsalnāka `AlayhimḤafīẓāan</i>				
AhmedAli	جس نے رسول کا علم مانا اس نے اللہ کا علم مانا اور جس نے منہ موڑا تو ہم نے تجھے ان پر نگہبان بنا کر نہیں بھیجا				
Jalandhry	جو شخص رسول کی فرمانبرداری کرے گا تو بے شک اس نے خدا کی فرمانبرداری کی اور جو نافرمانی کرے گا تو اے پیغمبر تمہیں ہم نے ان کا نگہبان بنا کر نہیں بھیجا				
YusufAli	He who obeys the Messenger, obeys Allah: but if any turn away, We have not sent thee to watch over their (evil deeds).				
M.Khan	He who obeys the Messenger (Muhammad SAW), has indeed obeyed Allāh, but he who turns away, then we have not sent you (O Muhammad SAW) as a watcher over them.				
Pickthal	Whoso obeyeth the messenger hath obeyed Allah, and whoso turneth away: We have not sent thee as a warder over them.				
Shakir	Whoever obeys the Messenger, he indeed obeys Allah, and whoever turns back, so We have not sent you as a keeper over them.				

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ ۖ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ ۚ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۖ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٨١﴾

but when	فَإِذَا	obedience	طَاعَةٌ	and they say	وَيَقُولُونَ
spends night (planning)	بَيَّتَ	your presence	مِنْ عِنْدِكَ	they leave	بَرَزُوا
other than	غَيْرَ	of them	مِنْهُمْ	a group	طَائِفَةٌ
and Allah	وَاللَّهُ	you say	تَقُولُ ۖ	what	الَّذِي
they spend night (in planning)	يُبَيِّتُونَ ۚ	what	مَا	records	يَكْتُبُ
and put your trust	وَتَوَكَّلْ	(from) them	عَنْهُمْ	so turn	فَأَعْرِضْ
and suffices	وَكَفَىٰ	Allah	اللَّهُ ۖ	in	عَلَى
		as a trustee	وَكَيلًا	Allah	بِاللَّهِ

Translit	<i>Wa Yaqūlūna Ṭā`atun Fa`idhā Barazū Min `Indika Bayyata Ṭā`ifatun Minhum Ghayra Al-Ladhī Taqūlu Wa Allāhu Yaktubu Mā Yubayyitūna Fa`a`riḍ `Anhum Wa Tawakkal `AlāAllāhi Wa Kafā Billāhi Wa Kīlāan</i>				
AhmedAli	اور کہتے ہیں قبول کیا پھر جب تیرے ہاں سے باہر گئے تو ان میں سے ایک گروہ رات کو جمع ہو کر تمہاری باتوں کے خلاف مشورہ کرتا ہے اور اللہ لکھتا ہے جو وہ مشورہ کرتے ہیں تو ان کی پرواہ نہ کر اور اللہ پر بھروسہ کر اور اللہ کا سزا کافی ہے				

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Jalandhry	اور یہ لوگ منہ سے تو کہتے ہیں کہ (آپ کی) فرمانبرداری (دل سے منظور ہے) لیکن جب تمہارے پاس سے چلے جاتے ہیں تو ان میں سے بعض لوگ رات کو تمہاری باتوں کے خلاف مشورے کرتے ہیں اور جو مشورے یہ کرتے ہیں خدا ان کو لکھ لیتا ہے تو ان کا کچھ خیال نہ کرو اور خدا پر بھروسہ رکھو اور خدا ہی کافی کارساز ہے
YusufAli	They have "Obedience" on their lips; but when they leave thee, a section of them meditate all night on things very different from what thou tellest them, but Allah records their nightly (plots): so keep clear of them, and put thy trust in Allah; and enough is Allah as a Disposer of affairs.
M.Khan	They say: "We are obedient," but when they leave you (Muhammad SAW), a section of them spend all night in planning other than what you say. But Allāh records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allāh. And Allāh is Ever All-Sufficient as a Disposer of affairs.
Pickthal	And they say: (It is) obedience; but when they have gone forth from thee a party of them spend the night in planning other than what thou sayest. Allah recordeth what they plan by night. So oppose them and put thy trust in Allah. Allah is sufficient as Trustee.
Shakir	And they say: Obedience. But when they go out from your presence, a party of them decide by night upon doing otherwise than what you say; and Allah writes down what they decide by night, therefore turn aside from them and trust in Allah, and Allah is sufficient as a protector.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانِ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

the Quran	الْقُرْآنَ ۚ	ponder over	يَتَدَبَّرُونَ	do they not	أَفَلَا
from	مِنْ عِنْدِ	been	كَانَ	and had it	وَلَوْ
certainly they would have found	لَوَجَدُوا	Allah	اللَّهُ	other than	غَيْرِ
many	كَثِيرًا	contradictions	اِخْتِلَافًا	in it	فِيهِ

Translit	'Afalā Yatadabbarūna Al-Qur'āna Wa Law Kāna Min `Indi Ghayri Allāhi Lawajadū Fīhi Akhtilāfān Kathīrān
AhmedAli	کیا یہ لوگ قرآن میں غور نہیں کرتے اور اگر یہ قرآن سوائے اللہ کے کسی اور کی طرف سے ہوتا تو وہ اس میں بہت اختلاف پاتے
Jalandhry	بھلا یہ قرآن میں غور کیوں نہیں کرتے؟ اگر یہ خدا کے سوا کسی اور کا (کلام) ہوتا تو اس میں (بہت سا) اختلاف پاتے
YusufAli	Do they not ponder on the Qur'an (with care)? Had it been from other than Allah, they would surely have found therein much discrepancy.
M.Khan	Do they not then consider the Qur'ān carefully? Had it been from other than Allāh, they would surely have found therein many contradictions.
Pickthal	Will they not then ponder on the Qur'an? If it had been from other than Allah they would have found therein much incongruity.
Shakir	Do they not then meditate on the Quran? And if it were from any other than Allah, they would have found in it many a discrepancy.

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ ۚ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا نَادِرًا

قَلِيلًا ﴿٨٣﴾

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Sura # 4 – 176 Verses - Makkah

سورة النساء

a matter	أَمْرٌ	comes to them	جَاءَهُمْ	and whenever	وَإِذَا
or	أَوْ	peace	الْأَمْنِ	of	مِنْ
it	بِهِ	they spread	أَذَاعُوا	fear	الْخَوْفِ
to	إِلَى	they referred it	رَدُّوهُ	but had	وَلَوْ
those having authority	أُولِي الْأَمْرِ	and to	وَالِى	the Messenger	الرَّسُولِ
those who	الَّذِينَ	it would have been known by	لَعَلِمَهُ	among them	مِنْهُمْ
and had not (there been)	وَلَوْ لَا	from them	مِنْهُمْ	may infer (right conclusions)	يَسْتَنْبِطُونَهُ
on you	عَلَيْكُمْ	(of) Allah	اللَّهِ	Bounty	فَضْلُ
Satan	الشَّيْطَانِ	certainly you would have followed	لَا تَبْعْتُمْ	and His Mercy	وَرَحْمَتُهُ
		a few	قَلِيلًا	but	إِلَّا

Translit	Wa 'Idhā Jā'ahum 'Amrun Mina Al-'Amni 'Awi Al-Khawfi 'Adhā`ū Bihi Wa Law Raddūhu 'Ilā Ar-Rasūli Wa 'Ilā 'Ulī Al-'Amri Minhum La`alimahu Al-Ladhīna Yastanbiṭūnahu Minhum Wa Lawlā Fadlu Allāhi `Alaykum Wa Rahmatuhu Lāttaba`tumu Ash-Shayṭāna 'Illā Qalīlān
AhmedAli	اور جب ان کے پاس کوئی خبر امن یا ڈر کی پہنچتی ہے تو اسے مشورہ کر دیتے ہیں اور اگر اسے رسول اور اپنی جماعت کے ذمہ دار اصحاب تک پہنچاتے تو اس کی تحقیق کرتے جو ان میں تحقیق کرنے والے ہیں اور اگر تم پر اللہ کا فضل اور اس کی مہربانی نہ ہوتی تو البتہ تم شیطان کے پیچھے ہو لیتے سوائے چند لوگوں کے
Jalandhry	اور جب ان کے پاس امن یا خوف کی کوئی خبر پہنچتی ہے تو اس کو مشورہ کر دیتے ہیں اور اگر اس کو پیغمبر اور اپنے سرداروں کے پاس پہنچاتے تو تحقیق کرنے والے اس کی تحقیق کر لیتے اور اگر تم پر خدا کا فضل اور اس کی مہربانی نہ ہوتی تو چند اشخاص کے سوا سب شیطان کے پیرو ہو جاتے
YusufAli	When there comes to them some matter touching (public) safety or fear, they divulge it. If they had only referred it to the Messenger or to those charged with authority among them, the proper investigators would have tested it from them (direct). Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have followed Satan.
M.Khan	When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allāh upon you, you would have followed Shaitān (Satan), save a few of you.
Pickthal	And if any tidings, whether of safety or fear, come unto them, they noise it abroad, whereas if they had referred it to the messenger and to such of them as are in authority, those among them who are able to think out the matter would have known it. If it had not been for the grace of Allah upon you and His mercy ye would have followed Satan, save a few (of you).
Shakir	And when there comes to them news of security or fear they spread it abroad; and if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it, and were it not for the grace of Allah upon you and His mercy, you would have certainly followed the Shaitan save a few

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ ۚ وَحَرِّضِ الْمُؤْمِنِينَ ۖ عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ
الَّذِينَ كَفَرُوا ۚ وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٨٤﴾

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سورة النساء

the Way	سَبِيلِ	in	فِي	so fight	فَقَاتِلْ
(you are) accountable	تُكَلِّفُ	not	لَا	(of) Allah	اللَّهِ
and rouse	وَحَرِّضِ	for yourself	نَفْسَكَ ۚ	but	إِلَّا
Allah	اللَّهُ	maybe	عَسَى	the believers	الْمُؤْمِنِينَ ۖ
evil	بِأَسَ	restrain	يَكْفُفُ	that	أَنْ
and Allah	وَاللَّهُ	disbelieved	كَفَرُوا ۚ	(of) those who	الَّذِينَ
and Stronger	وَأَشَدُّ	in might	بِأَسَا	(is) Stronger	أَشَدُّ
				in punishing	تَنْكِيلًا

Translit	<i>Faqātil Fī Sabīli Allāhi Lā Tukallaḥu 'Illā Nafsaka Wa Ḥarriḍi Al-Mu'uminīna 'Asá Allāhu 'AnYakuffa Ba'sa Al-Ladhīna Kafarū Wa Allāhu 'Ashaddu Ba'sāan Wa 'Ashaddu Tankīlāan</i>
AhmedAli	سو تو اللہ کی راہ میں لڑو تو سوائے اپنی جان کے کسی کا ذمہ دار نہیں اور مسلمانوں کو تاکید کر قریب ہے کہ اللہ کافروں کی لڑائی بند کر دے اور اللہ لڑائی میں بہت ہی سخت ہے اور سزا دینے میں بھی بہت سخت ہے
Jalandhry	تو (اے محمد ﷺ) تم خدا کی راہ میں لڑو تم اپنے سوا کسی کے ذمہ دار نہیں اور مومنوں کو بھی ترغیب دو قریب ہے کہ خدا کافروں کی لڑائی کو بند کر دے اور خدا لڑائی کے اعتبار سے بہت سخت ہے اور سزا کے لحاظ سے بھی بہت سخت ہے
YusufAli	Then fight in Allah's cause thou art held responsible only for thyself—and rouse the Believers. It may be that Allah will restrain the fury of the Unbelievers: for Allah is the strongest in might and in punishment.
M.Khan	Then fight (O Muhammad SAW) in the Cause of Allāh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allāh will restrain the evil might of the disbelievers. And Allāh is Stronger in Might and Stronger in punishing.
Pickthal	So fight (O Muhammad) in the way of Allah Thou art not taxed (with the responsibility for anyone) except for thyself - and urge on the believers. Peradventure Allah will restrain the might of those who disbelieve. Allah is stronger in might and stronger in inflicting punishment.
Shakir	Fight then in Allah's way; this is not imposed on you except In relation to yourself, and rouse the believers to ardor maybe Allah will restrain the fighting of those who disbelieve and Allah is strongest in prowess and strongest to give an exemplary punishment.

مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا ۖ وَمَنْ يَشْفَعُ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا ۚ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيِتًا ﴿٨٥﴾

intercession	شَفَاعَةً	intercedes	يَشْفَعُ	whosoever	مَنْ
for him	لَهُ	he shall have	يَكُنْ	a good	حَسَنَةً
and whosoever	وَمَنْ	of it	مِنْهَا ۖ	a share	نَصِيبٌ
an evil	سَيِّئَةً	intercession	شَفَاعَةً	intercedes	يَشْفَعُ
Burden	كِفْلٌ	for him	لَهُ	He shall have	يَكُنْ
Allah	اللَّهُ	and is	وَكَانَ	of it	مِنْهَا ۚ

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thing	شَيْءٍ	every	كُلِّ	over	عَلَىٰ
				Reckoner	مُقَيِّتًا

Translit	<i>Man Yashfa` Shafā`atan Ḥasanatan Yakun Lahu Naṣībun Minhā Wa Man Yashfa` Shafā`atan Sayyi'atan Yakun Lahu Kiflun Minhā Wa Kāna Allāhu `Alā Kulli Shay'in Muqītāan</i>
AhmedAli	جو کوئی اچھی بات میں سفارش کرے اسے بھی اس میں سے ایک حصہ ملے گا اور جو کوئی بری بات میں سفارش کرے اس میں سے ایک بوجھ اس پر بھی ہے اور اللہ ہر چیز پر قدرت رکھنے والا ہے
Jalandhry	جو شخص نیک بات کی سفارش کرے تو اس کو اس (کے ثواب) میں سے حصہ ملے گا اور جو بری بات کی سفارش کرے اس کو اس (کے عذاب) میں سے حصہ ملے گا اور خدا ہر چیز پر قدرت رکھتا ہے
YusufAli	Whoever recommends and helps a good cause becomes a partner therein: and whoever recommends and helps an evil cause, shares in its burden: and Allah hath power over all things.
M.Khan	Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allāh is Ever All-Able to do (and also an All-Witness to) everything.
Pickthal	Whoso interveneth in a good cause will have the reward thereof, and whoso interveneth in an evil cause will bear the consequence thereof. Allah overseeth all things.
Shakir	Whoever joins himself (to another) in a good cause shall have a share of it, and whoever joins himself (to another) in an evil cause shall have the responsibility of it, and Allah controls all things.

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا

﴿86﴾

with a greeting	بِتَحِيَّةٍ	you are greeted	حُيِّتُمْ	and when	وَإِذَا
than that	مِنْهَا	better	بِأَحْسَنَ	you greet	فَحَيُّوا
indeed	إِنَّ	return it (equally)	رُدُّوهَا ۚ	or	أَوْ
over	عَلَىٰ	is	كَانَ	Allah	اللَّهُ
Account-Taker	حَسِيبًا	thing	شَيْءٍ	every	كُلِّ

Translit	<i>Wa 'Idhā Ḥuyyītum Bitahīyatīn Fahayyū Bi'ahsana Minhā 'Aw Ruddūhā 'Inna Allāha Kāna `Alā Kulli Shay'in Ḥasībāan</i>
AhmedAli	اور جب تمہیں کوئی دعا دے تو تم اس سے بہتر دعا دو یا الٹ کر ویسی ہی کو بے شک اللہ ہر چیز کا حساب لینے والا ہے
Jalandhry	اور جب تم کو کوئی دعا دے تو (جواب میں) تم اس سے بہتر (کلمے) سے (اسے) دعا دو یا انہیں لفظوں سے دعا دو بے شک خدا ہر چیز کا حساب لینے والا ہے
YusufAli	When a (courteous) greeting is offered you, meet it with a greeting still more courteous, (at least) of equal courtesy. Allah takes careful account of all things.
M.Khan	When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allāh is Ever a Careful Account Taker of all things.
Pickthal	When ye are greeted with a greeting, greet ye with a better than it or return it. Lo! Allah taketh count of all

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	things.
Shakir	And when you are greeted with a greeting, greet with a better (greeting) than it or return it; surely Allah takes account of all things.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۚ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

﴿87﴾

god	إِلَهَ	(there is) no	لَا	Allah	اللَّهُ
He would certainly gather you together	لَيَجْمَعَنَّكُمْ	Him	هُوَ ۚ	but	إِلَّا
(of) Resurrection	الْقِيَامَةِ	day	يَوْمَ	to	إِلَى
in it (about which)	فِيهِ ۚ	doubt	رَيْبَ	(there is) no	لَا
than	مِنْ	(is) truer	أَصْدَقُ	and who	وَمَنْ
		in statement	حَدِيثًا	Allah	اللَّهُ

Translit	Allāhu Lā 'Ilāha 'Illā Huwa Layajma`annakum 'Ilā Yawmi Al-Qiyāmati Lā Rayba Fīhi Wa Man 'Aṣḍaqu Mina Allāhi Ḥadīthāan
AhmedAli	اللہ وہ ہے جس کے سوا کوئی بندگی نہیں ہے شک قیامت کے دن تم سب کو جمع کرے گا اس میں کوئی شک نہیں اور اللہ سے بڑھ کر کس کی بات سچی ہو سکتی ہے
Jalandhry	خدا (وہ معبود برحق ہے کہ) اس کے سوا کوئی عبادت کے لائق نہیں وہ قیامت کے دن تم سب کو ضرور جمع کرے گا اور خدا سے بڑھ کر بات کا سچا کون ہے؟
YusufAli	Allah! There is no god but He: of a surety He will gather you together on the Day of Judgment, about which there is no doubt. And whose word can be truer than Allah's?
M.Khan	Allāh! Lā ilāha illa Huwa (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allāh?
Pickthal	Allah! There is no God save Him. He gathereth you all unto a Day of Resurrection whereof there is no doubt. Who is more true in statement than Allah?
Shakir	Allah, there is no god but He-- He will most certainly gather you together on the resurrection day, there is no doubt in it; and who is more true in word than Allah?

﴿۸۸﴾ فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا ۚ أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ

اللَّهُ ۚ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿88﴾

regarding	فِي	with you	لَكُمْ	then what (is the matter)	فَمَا
when Allah	وَاللَّهُ	(you have become) two parties	فِتْنَتَيْنِ	the hypocrites	الْمُنَافِقِينَ
they earned	كَسَبُوا ۚ	for what	بِمَا	cast them back	أَرْكَسَهُمْ
you guide	تَهْدُوا	that	أَنْ	do you want	أَتُرِيدُونَ
Allah	اللَّهُ ۚ	lets go astray	أَضَلَّ	whom	مَنْ

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سورة النساء

Allah	اللَّهُ	lets go astray	يُضِلُّ	and whom	وَمَنْ
for him	لَهُ	you find	تَجِدَ	will not	فَلَنْ
				a way	سَبِيلًا

Translit	<i>Famā Lakum Fī Al-Munāfiqīna Fī'atayni Wa Allāhu 'Arkasahum Bimā Kasabū 'Aturīdūna 'AnTahdū Man 'Adalla Allāhu Wa Man Yudlīli Allāhu Falan Tajida Lahu Sabīlāan</i>
AhmedAli	پھر تمہیں کیا ہو گیا ہے کہ منافقوں کے معاملہ میں دو گروہ ہو رہے ہیں اور اللہ نے ان کے اعمال کے سبب سے انہیں الٹ دیا ہے کیا تم چاہتے ہو جے اللہ نے گمراہ کیا ہو اسے راہ پر لاؤ اور جے اللہ گمراہ کرے تو اس کے لیے ہرگز کوئی راہ نہیں پائے گا
Jalandhry	تو کیا سبب ہے کہ تم منافقوں کے بارے میں دو گروہ ہو رہے ہو حالانکہ خدا نے ان کو ان کے کرتوتوں کے سبب اوندھا کر دیا ہے کیا تم چاہتے ہو کہ جس شخص کو خدا نے گمراہ کر دیا ہے اس کو رستے پر لے آؤ اور جس شخص کو خدا گمراہ کر دے تو اس کے لئے کبھی بھی رستہ نہیں پاؤ گے
YusufAli	Why should ye be divided into two parties about the Hypocrites? Allah hath upset them for their (evil) deeds. Would ye guide those whom Allah hath thrown out of the Way? For those whom Allah hath thrown out of the Way, never shalt thou find the Way.
M.Khan	Then what is the matter with you that you are divided into two parties about the hypocrites? Allāh has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allāh has made to go astray? And he whom Allāh has made to go astray, you will never find for him any way (of guidance).
Pickthal	What aileth you that ye are become two parties regarding the hypocrites, when Allah cast them back (to disbelief) because of what they earned? Seek ye to guide him whom Allah hath sent astray? He whom Allah sendeth astray, for him thou (O MUhammad) canst not find a road.
Shakir	What is the matter with you, then, that you have become two parties about the hypocrites, while Allah has made them return (to unbelief) for what they have earned? Do you wish to guide him whom Allah has caused to err? And whomsoever Allah causes to err, you shall by no means find a way for him.

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ۖ فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ۖ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا

نَصِيرًا ﴿٨٩﴾

you disbelieve	تَكْفُرُونَ	if	لَوْ	they wish	وَدُّوا
and you become	فَتَكُونُونَ	they disbelieve	كَفَرُوا	as	كَمَا
you take	تَتَّخِذُوا	so do not	فَلَا	alike (equal)	سَوَاءً ۖ
till	حَتَّىٰ	friends	أَوْلِيَاءَ	from them	مِنْهُمْ
the Way	سَبِيلِ	in	فِي	they emigrate	يُهَاجِرُوا
they turn back	تَوَلَّوْا	but if	فَإِنْ	(of) Allah	اللَّهُ ۚ
wherever	حَيْثُ	and kill them	وَاقْتُلُوهُمْ	seize them	فَخُذُوهُمْ
you take	تَتَّخِذُوا	(and) neither	وَلَا	you find them	وَجَدْتُمُوهُمْ ۖ

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nor	وَلَا	a friend	وَلِيًّا	from them	مِنْهُمْ
				a helper	نَصِيرًا

Translit	<i>Wa Ddū Law Takfurūna Kamā Kafarū Fatakūnūna Sawā'an Falā Tattakhidhū Minhum'Awliyā'a Ḥattā Yuhājirū Fī Sabīli Allāhi Fa'in Tawallaw Fakhudhūhum Wāqtulūhum Haythu Wajadtumūhum Wa Lā Tattakhidhū Minhum Walīyāan Wa Lā Naṣīrāan</i>
AhmedAli	وہ تو چاہتے ہیں کہ جیسے وہ کافر ہوئے ہیں تم بھی کافر ہو جاؤ پھر تم سب برابر ہو جاؤ لہذا ان میں سے کسی کو اپنا دوست نہ بناؤ جب تک وہ اللہ کی راہ میں ہجرت کر کے نہ آجائیں پھر اگر وہ اس بات کو قبول نہ کریں تو جہاں پاؤ انہیں پکڑو اور قتل کرو اور ان میں سے کسی کو اپنے دوست اور مددگار نہ بناؤ
Jalandhry	وہ تو یہی چاہتے ہیں کہ جس طرح وہ خود کافر ہیں (اسی طرح) تم بھی کافر ہو کر (سب) برابر ہو جاؤ تو جب تک وہ خدا کی راہ میں وطن نہ چھوڑ جائیں ان میں سے کسی کو دوست نہ بناؤ اگر (ترک وطن کو) قبول نہ کریں تو ان کو پکڑ لو اور جہاں پاؤ قتل کرو اور ان میں سے کسی کو اپنا رفیق اور مددگار نہ بناؤ
YusufAli	They but wish that ye should reject Faith as they do, and thus be on the same footing (as they): so take not friends from their ranks until they flee in the way of Allah (from what is forbidden). But if they turn renegades, seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks.—
M.Khan	They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not Auliyā' (protectors or friends) from them, till they emigrate in the Way of Allāh (to Muhammad SAW). But if they turn back (from Islām), take (hold of) them and kill them wherever you find them, and take neither Auliyā' (protectors or friends) nor helpers from them.
Pickthal	They long that ye should disbelieve even as they disbelieve, that ye may be upon a level (with them). So choose not friends from them till they forsake their homes in the way of Allah; if they turn back (to enmity) then take them and kill them wherever ye find them, and choose no friend nor helper from among them,
Shakir	They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike; therefore take not from among them friends until they fly (their homes) in Allah's way; but if they turn back, then seize them and kill them wherever you find them, and take not from among them a friend or a helper.

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ
 أَوْ يُقَاتِلُوا قَوْمَهُمْ ۖ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ ۚ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ
 وَأَلْقُوا إِلَيْكُمُ السَّلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾

join	يَصِلُونَ	those who	الَّذِينَ	except	إِلَّا
between you	بَيْنَكُمْ	a group	قَوْمٍ	(to)	إِلَى
or	أَوْ	(is) a treaty	مِيثَاقٌ	and between them	وَبَيْنَهُمْ
their breasts	صُدُورُهُمْ	restraining	حَصِرَتْ	those who come to you	جَاءُوكُمْ
or	أَوْ	they fight you	يُقَاتِلُوكُمْ	that	أَنْ
and had	وَلَوْ	their people	قَوْمَهُمْ ۚ	they fight	يُقَاتِلُوا
He would have give them power	لَسَلَّطَهُمْ	Allah	اللَّهُ	willed	شَاءَ
so if	فَإِنْ	and they would have fought you	فَلَقَاتِلُوكُمْ	over you	عَلَيْكُمْ

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fight against you	يُفَاتِلُوكُمْ	and did not	فَلَمْ	they withdraw from you	اعْتَزَلُوكُمْ
peace	السَّلَامَ	(to) you	إِلَيْكُمْ	and offer	وَأَلْفُوا
Allah	اللَّهُ	made	جَعَلَ	then has not	فَمَا
a way	سَبِيلًا	against them	عَلَيْهِمْ	for you	لَكُمْ

Translit	'Illā Al-Ladhīna Yaṣīlūna 'Ilā Qawmīn Baynakum Wa Baynahum Mīthāqun 'Aw Jā'ūkum Ḥaṣīrat Ṣudūruhum 'An Yuqātilūkum 'Aw Yuqātilū Qawmahum Wa Law Shā'a Allāhu Lasallaḥahum 'Alaykum Falaqāṭalūkum Fa'ini A'tazalūkum Falam Yuqātilūkum Wa 'Alqaw 'Ilaykumu As-Salama Famā Ja'ala Allāhu Lakum 'Alayhim Sabīlāan
AhmedAli	الذی وہ منافق اس حکم سے مستثنیٰ ہیں جو کسی ایسی قوم سے جا ملے جس کے ساتھ تمہارا معاہدہ ہو یا وہ جو تمہارے پاس آتے ہیں اور لڑائی سے دل برداشتہ ہیں نہ تم سے لڑتے ہیں اور نہ اپنی قوم سے اور اگر اللہ چاہتا تو انہیں تم پر مسلط کر دیتا ہے پھر وہ تم سے لڑتے ہیں سو اگر وہ تم سے ایک سو میں اور تم سے نہ لڑیں اور تمہاری طرف صلح کا ہاتھ بڑھائیں تو اللہ نے تمہیں ان پر کوئی راہ نہیں دی
Jalandhry	مگر جو لوگ ایسے لوگوں سے جا ملے ہوں جن میں اور تم میں (صلح کا) عہد ہو یا اس حال میں کہ ان کے دل تمہارے ساتھ یا اپنی قوم کے ساتھ لڑنے سے رک گئے ہوں تمہارے پاس آجائیں (تو احتراز ضروری نہیں) اور اگر خدا چاہتا تو ان کو تم پر غالب کر دیتا تو وہ تم سے ضرور لڑتے پھر اگر وہ تم سے (جنگ کرنے سے) کنارہ کشی کریں اور لڑیں نہیں اور تمہاری طرف صلح (کا پیغام) بھیجیں تو خدا نے تمہارے لئے ان پر (زبردستی کرنے کی) کوئی سبیل مقرر نہیں کی
YusufAli	Except those who join a group between whom and you there is a treaty (of peace) or those who approach you with hearts restraining them from fighting you or fighting their own people. If Allah had pleased, He could have given them power over you, and they would have fought you: therefore if they withdraw from you but fight you, not and (instead) send you (guarantees of) peace, then Allah hath opened no way for you (to war against them).
M.Khan	Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allāh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allāh has opened no way for you against them.
Pickthal	Except those who seek refuge with a people between whom and you there is a covenant, or (those who) come unto you because their hearts forbid them to make war on you or make war on their own folk. Had Allah willed He could have given them power over you so that assuredly they would have fought you. So, if they hold aloof from you and wage not war against you and offer you peace, Allah alloweth you no way against them.
Shakir	Except those who reach a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people; and if Allah had pleased, He would have given them power over you, so that they should have certainly fought you; therefore if they withdraw from you and do not fight you and offer you peace, then Allah has not given you a way against them.

سَتَجِدُونَ آخِرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلًّا مَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا ۚ فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَخَذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ ۚ وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ﴿٩١﴾

who wish	يُرِيدُونَ	others	آخِرِينَ	you will find	سَتَجِدُونَ
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and they be secure from	وَيَأْمَنُوا	they be secure from you	يَأْمَنُوكُمْ	that	أَنْ
they are returned	رُدُّوا	whenever	كُلَّ مَا	their people	قَوْمَهُمْ
they plunge	أُرْكِسُوا	a mischief/temptation	الْفِتْنَةِ	to	إِلَى
did not	لَمْ	so if	فَإِنْ	into it	فِيهَا ۚ
(to) you	إِلَيْكُمْ	and offer	وَيُلْقُوا	they withdraw from you	يَعْتَزُّلُوكُمْ
their hands	أَيْدِيَهُمْ	and they hold	وَيَكْفُوا	peace	السَّلَامَ
wherever	حَيْثُ	and kill them	وَأَقْتُلُوهُمْ	then seize them	فَخُذُوهُمْ
We have made	جَعَلْنَا	and those people	وَأُولَئِكَ	you find them	تَقِفْتُمُوهُمْ ۚ
sanction	سُلْطَانًا	against them	عَلَيْهِمْ	for you	لَكُمْ
				a clear	مُبِينًا

Translit	<i>Satajidūna 'Ākharīna Yurīdūna 'An Ya'manūkum Wa Ya'manū Qawmahum Kulla Mā Ruddū'Ilā Al-Fitnati 'Urkisū Fihā Fa'in Lam Ya'tazilūkum Wa Yulqū 'Ilaykumu As-Salama Wa Yakuffū 'Aydiyahum Fakhudhūhum Wāqtulūhum Haythu Thaqiftumūhum Wa 'Ūla'ikum Ja'alnā Lakum 'Alayhim Sulṭānāan Mubīnāan</i>
AhmedAli	ایک اور قسم کے تم منافق دیکھو گے جو چاہتے ہیں تم سے بھی امن میں رہیں اور اپنی قوم سے بھی جب کبھی وہ فساد کی طرف لوٹائے جاتے ہیں تو اس میں کود پڑتے ہیں پھر اگر وہ تم سے یک سو نہ رہیں اور تمہارے آگے صلہ پیش نہ کریں اور اپنے ہاتھ نہ روکیں تو انہیں جہاں پاؤ گے اور مار ڈالو اور ان پر ہاتھ اٹھانے کے لیے ہم نے تمہیں کھلی جت دے دی ہے
Jalandhry	تم کچھ اور لوگ ایسے بھی پاؤ گے جو یہ چاہتے ہیں کہ تم سے بھی امن میں رہیں اور اپنی قوم سے بھی امن میں رہیں لیکن فتنہ انگیزی کو بلاتے جاتے ہیں تو اس میں اوندھے منہ گر پڑیں تو ایسے لوگ اگر تم سے (لڑنے سے) کنارہ کشی نہ کریں اور نہ تمہاری طرف (پیغام) صلح بھیجیں اور نہ اپنے ہاتھوں کو روکیں تو ان کو پکڑ لو اور جہاں پاؤ قتل کر دو ان لوگوں کے مقابلے میں ہم نے تمہارے لئے سند صریح مقرر کر دی ہے
YusufAli	Others you will find that wish to be secure from you as well as that of their people: every time they are sent back to temptation, they succumb thereto: if they withdraw not from you nor give you (guarantees) of peace besides restraining their hands, seize them and slay them Wherever ye get them: in their case We have provided you with a clear argument against them.
M.Khan	You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.
Pickthal	Ye will find others who desire that they should have security from you, and security from their own folk. So often as they are returned to hostility they are plunged therein. If they keep not aloof from you nor offer you peace nor hold their hands, then take them and kill them wherever ye find them. Against such We have given you clear warrant.
Shakir	You will find others who desire that they should be safe from you and secure from their own people; as often as they are sent back to the mischief they get thrown into it headlong; therefore if they do not withdraw from you, and (do not) offer you peace and restrain their hands, then seize them and kill them wherever you find them; and against these We have given you a clear authority.

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً ۚ وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسْلَمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا ۚ فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ ۚ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَّةٌ مُسْلَمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

for a believer	لِمُؤْمِنٍ	it is	كَانَ	and not	وَمَا
a believer	مُؤْمِنًا	he kills	يَقْتُلُ	that	أَنْ
and whosoever	وَمَنْ	by mistake	خَطَأً ۚ	except	إِلَّا
by mistake	خَطَأً	a believer	مُؤْمِنًا	killed	قَتَلَ
a believing	مُؤْمِنَةٍ	(of) person (slave)	رَقَبَةٍ	then (upon him) freedom	فَتَحْرِيرُ
to	إِلَىٰ	be paid	مُسْلَمَةٌ	and blood-money	وَدِيَّةٌ
that	أَنْ	except	إِلَّا	his family	أَهْلِهِ
he is	كَانَ	and if	فَإِنْ	they remit it as a charity	يَصَدَّقُوا ۚ
enemy	عَدُوٍّ	people	قَوْمٍ	from	مِنْ
a believer	مُؤْمِنٌ	and he is	وَهُوَ	to you	لَكُمْ
(of) a believing	مُؤْمِنَةٍ ۚ	person (slave)	رَقَبَةٍ	than freedom	فَتَحْرِيرُ
from	مِنْ	he is	كَانَ	and if	وَإِنْ
and between them	وَبَيْنَهُمْ	between you	بَيْنَكُمْ	people	قَوْمٍ
be paid	مُسْلَمَةٌ	then blood-money	فَدِيَّةٌ	(is) a covenant	مِيثَاقٌ
and freedom	وَتَحْرِيرُ	his family	أَهْلِهِ	to	إِلَىٰ
but who	فَمَنْ	(of) a believing	مُؤْمِنَةٍ ۚ	slave	رَقَبَةٍ
then fasting (he should fast)	فَصِيَامٌ	find it (possible)	يَجِدُ	did not	لَمْ
(seeking) repentance	تَوْبَةً	consecutive	مُتَتَابِعَيْنِ	(for) two months	شَهْرَيْنِ
and is	وَكَانَ	Allah	اللَّهُ ۚ	from	مِنْ
All-Wise	حَكِيمًا	All-Knowing	عَلِيمًا	Allah	اللَّهُ

Translit	<p>Wa Mā Kāna Limu'uminin 'An Yaqtula Mu'umināan 'Illā <i>Khaṭa'an</i> Wa Man Qatala Mu'umināan <i>Khaṭa'an</i> Fatahrīru Raqabatīn Mu'uminatin Wa Diyatun Musallamatun 'Ilā 'Ahlihi 'Illā 'AnYaṣṣaddaqū Fa'in Kāna Min Qawmin `Adūwin Lakum Wa Huwa Mu'uminun Fatahrīru Raqabatīn Mu'uminatin Wa 'In Kāna Min Qawmin Baynakum Wa Baynahum MithāqunFadiyatun Musallamatun 'Ilā 'Ahlihi Wa Tahrīru Raqabatīn Mu'uminatin Faman Lam YajidFaṣiyāmu <i>Shahrayni</i> Mutatābi`ayni Tawbatan Mina Allāhi Wa Kāna Allāhu `Alīmāan Ḥakīmāan</p>
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AhmedAli	اور مسلمانوں کا یہ کام نہیں کہ کسی مسلمان کو قتل کرے مگر غلطی سے اور جو مسلمان کو غلطی سے قتل کرے تو ایک مسلمان کی گردن آزاد کرے اور مقتول کے وارثوں کو خون بہا دے مگر یہ کہ وہ خون بہا معاف کر دیں پھر اگر وہ مسلمان مقتول کسی ایسی قوم میں تھا جس سے تمہاری دشمنی ہے تو ایک مومن غلام آزاد کرنا ہے اور اگر وہ مقتول مسلمان کسی ایسی قوم میں سے تھا جس سے تمہارا معاہدہ ہے تو اس کے وارثوں کو خون بہا دیا جائے گا اور ایک مومن غلام کو آزاد کرنا ہوگا پھر جو غلام نہ پائے وہ پے درپے دو مہینے کے روزے رکھے اللہ سے گناہ بخشوانے کے لیے اور اللہ جاننے والا حکمت والا ہے
Jalandhry	اور کسی مومن کو شایان نہیں کہ مومن کو مار ڈالے مگر بھول کر اور جو بھول کر بھی مومن کو مار ڈالے تو (ایک تو) ایک مسلمان غلام آزاد کر دے اور (دوسرے) مقتول کے وارثوں کو خون بہا دے ہاں اگر وہ معاف کر دیں (تو ان کو اختیار ہے) اگر مقتول تمہارے دشمنوں کی جماعت میں سے ہو اور وہ خود مومن ہو تو صرف ایک مسلمان غلام آزاد کرنا چاہیے اور اگر مقتول ایسے لوگوں میں سے ہو جن میں اور تم میں صلح کا عہد ہو تو وارثان مقتول کو خون بہا دینا اور ایک مسلمان غلام آزاد کرنا چاہیے اور جس کو یہ میر نہ ہو وہ متواتر دو مہینے کے روزے رکھے یہ (کفارہ) خدا کی طرف سے (قبول) توبہ (کے لئے) ہے اور خدا (سب کچھ) جانتا اور بڑی حکمت والا ہے
YusufAli	Never should a Believer kill a Believer; but (if it so happens) by mistake, (compensation is due): if one (so) kills a Believer it is ordained that he should free a believing slave, And pay compensation to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a Believer, the freeing of a believing slave (is enough). If he belonged to a people with whom ye have a treaty of mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means (is prescribed) a fast for two months, running: by way of repentance to Allah: for Allah hath all knowledge and all wisdom.
M.Khan	It is not for a believer to kill a believer except (that it be) by mistake, and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e Diya) be given to the deceased's family, unless they remit it. If the deceased belonged to a people at war with you and he was a believer; the freeing of a believing slave (is prescribed), and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money - Diya) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allāh. And Allāh is Ever All-Knowing, All-Wise.
Pickthal	It is not for a believer to kill a believer unless (it be) by mistake. He who hath killed a believer by mistake must set free a believing slave, and pay the blood-money to the family of the slain, unless they remit it as a charity. If he (the victim) be of a people hostile unto you, and he is a believer, then (the penance is) to set free a believing slave. And if he cometh of a folk between whom and you there is a covenant, then the blood-money must be paid unto his folk and (also) a believing slave must be set free. And whoso hath not the wherewithal must fast two consecutive months. A penance from Allah. Allah is Knower, Wise.
Shakir	And it does not behoove a believer to kill a believer except by mistake, and whoever kills a believer by mistake, he should free a believing slave, and blood-money should be paid to his people unless they remit it as alms; but if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave (suffices), and if he is from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave; but he who cannot find (a slave) should fast for two months successively: a penance from Allah, and Allah is Knowing, Wise.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا

عَظِيمًا ﴿93﴾

وَمَنْ	and whosoever	يَقْتُلْ	kills	مُؤْمِنًا	a believer
مُتَعَمِّدًا	Intentionally	فَجَزَاؤُهُ	his reward	جَهَنَّمُ	(is) Hell

The Holy Quran

The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

and became angry	وَعَصِبَ	in it (therein)	فِيهَا	to abide forever	خَالِدًا
and curse him	وَلَعْنَهُ	with him	عَلَيْهِ	Allah	اللَّهُ
punishment	عَذَابًا	for him	لَهُ	and He has prepared	وَأَعَدَّ
				a great (severe)	عَظِيمًا

Translit	Wa Man Yaqtul Mu'umināan Muta`ammidāan Fajazā'uuhu Jahannamu <u>Khālīdāan</u> Fihā Wa <u>Gh</u> adība Allāhu `Alayhi Wa La`anahu Wa `A`adda Lahu `Adhābāan `Aẓīmāan				
AhmedAli	اور جو کوئی کسی مسلمان کو جان کر قتل کرے اس کی سزا دوزخ ہے جس میں وہ ہمیشہ رہے گا اس پر اللہ کا غضب اور اس کی لعنت ہے اور اللہ نے اس کے لیے بڑا عذاب تیار کیا ہے				
Jalandhry	اور جو شخص مسلمان کو قصداً مار ڈالے گا تو اس کی سزا دوزخ ہے جس میں وہ ہمیشہ (جتا) رہے گا اور خدا اس پر غضبناک ہوگا اور اس پر لعنت کرے گا اور ایسے شخص کے لئے اس نے بڑا (سخت) عذاب تیار کر رکھا ہے				
YusufAli	If a man kills a Believer intentionally, his recompense is Hell, to abide therein (for ever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.				
M.Khan	And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allāh are upon him, and a great punishment is prepared for him.				
Pickthal	Whoso slayeth a believer of set purpose, his reward is Hell for ever. Allah is wroth against him and He hath cursed him and prepared for him an awful doom.				
Shakir	And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.				

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ ۖ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ أَلْفَى عَلَيْكُمْ فَتَبَيَّنُوا ۖ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

believe	آمَنُوا	who	الَّذِينَ	O you	يَا أَيُّهَا
in	فِي	you go forth (to fight)	ضَرَبْتُمْ	when	إِذَا
you discern	فَتَبَيَّنُوا	(of) Allah	اللَّهُ	the Way	سَبِيلِ
to whoever	لِمَنْ	you say	تَقُولُوا	and do not	وَلَا
greetings of peace	السَّلَامَ	(to) you	إِلَيْكُمْ	offers	أَلْفَى
seeking	تَبْتَغُونَ	a believer	مُؤْمِنًا	you are not	لَسْتَ
(of this) world	الدُّنْيَا	(of) life	الْحَيَاةِ	advantage	عَرَضَ
booties	مَغَانِمُ	Allah	اللَّهُ	then has	فَعِنْدَ
you were	كُنْتُمْ	like this	كَذَلِكَ	abundant	كَثِيرَةٌ ۖ
Allah	اللَّهُ	but then graced	فَمَنْ	before	مِنْ قَبْلُ

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The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

certainly	إِنَّ	so discern	فَبَيِّنُوا ۚ	upon you	عَلَيْكُمْ
of what	بِمَا	is	كَانَ	Allah	اللَّهِ
		Well-Aware	خَيْرًا	you do	تَعْمَلُونَ

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Idhā Ḍarabtum Fī Sabīli Allāhi Fatabayyanū Wa Lā Taqūlū Liman 'Alqā 'Ilaykumu As-Salāma Lasta Mu'umināan Tabtaghūna 'Arada Al-Ḥayāati Ad-Dunyā Fa`inda Allāhi Maghānīmu Kathīratun Kadhālika Kuntum Min Qablu Famanna Allāhu `Alaykum Fatabayyanū Inna Allāha Kāna Bīmā Ta`malūna <u>Khabīrāan</u>
AhmedAli	اے ایمان والو! جب اللہ کی راہ میں سفر کرو تو تحقیق کر لیا کرو اور جو تم پر سلام کے اس کو مت کہو کہ مسلمان نہیں ہے تم دنیا کی زندگی کا سامان پاتے ہو سوال کے ہاں بہت غیبتیں ہیں تم بھی تو اس سے پہلے ایسے ہی تھے پھر اللہ نے تم پر احسان کیا لہذا تحقیق سے کام لیا کرو بے شک اللہ تمہارے کاموں سے باخبر ہے
Jalandhry	مومنو! جب تم خدا کی راہ میں باہر نکلو کرو تو تحقیق سے کام لیا کرو اور جو شخص تم سے سلام علیک کرے اس سے یہ نہ کہو کہ تم مومن نہیں اور اس سے تمہاری غرض یہ ہو کہ دنیا کی زندگی کا فائدہ حاصل کرو سو خدا کے نزدیک بہت سے غیبتیں ہیں تم بھی تو پہلے ایسے ہی تھے پھر خدا نے تم پر احسان کیا تو (آئندہ) تحقیق کر لیا کرو اور جو عمل تم کرتے ہو خدا کو سب کی خبر ہے
YusufAli	O ye who believe! when ye go abroad in the cause of Allah, investigate carefully, and say not to anyone who offers you a salutation: "Thou art none of a Believer!" Coveting the perishable goods of this life: with Allah are profits and spoils abundant. Even thus were ye yourselves before, till Allah conferred on you His favours: therefore carefully investigate, For Allah is well aware of all that ye do.
M.Khan	O you who believe! When you go (to fight) in the Cause of Allāh, verify (the truth), and say not to anyone who greets you (by embracing Islām): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allāh. Even as he is now, so were you yourselves before till Allāh conferred on you His Favours (i.e. guided you to Islām), therefore, be cautious in discrimination. Allāh is Ever Well-Aware of what you do.
Pickthal	O ye who believe! When ye go forth (to fight) in the way of Allah, be careful to discriminate, and say not unto one who offereth you peace: "Thou art not a believer," seeking the chance profits of this life (so that ye may despoil him). With Allah are plenteous spoils. Even thus (as he now is) were ye before; but Allah hath since then been gracious unto you. Therefore take care to discriminate. Allah is ever Informed of what ye do.
Shakir	O you who believe! when you go to war in Allah's way, make investigation, and do not say to any one who offers you peace: You are not a believer. Do you seek goods of this world's life! But with Allah there are abundant gains; you too were such before, then Allah conferred a benefit on you; therefore make investigation; surely Allah is aware of what you do.

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۖ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى ۚ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾

those who sit	الْقَاعِدُونَ	(are) equal	يَسْتَوِي	not	لَا
except	غَيْرُ	the believers	الْمُؤْمِنِينَ	of	مِنَ
in	فِي	and those who strive	وَالْمُجَاهِدُونَ	those who are(disabled)	أُولِي الضَّرَرِ

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The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

			handicapped	
with their wealth	بِأَمْوَالِهِمْ	(of) Allah	اللَّهِ	سَبِيلِ
Allah	اللَّهُ	has exalted	فَضَّلَ	وَأَنْفُسِهِمْ ۖ
and their lives	وَأَنْفُسِهِمْ	with their wealth	بِأَمْوَالِهِمْ	الْمُجَاهِدِينَ
in rank	دَرَجَةً ۖ	those who sit	الْقَاعِدِينَ	عَلَى
Allah	اللَّهُ	has promised	وَعَدَ	وَكُلًّا
Allah	اللَّهُ	and has graced	وَفَضَّلَ	الْحُسْنَىٰ ۖ
those who sit	الْقَاعِدِينَ	over	عَلَى	الْمُجَاهِدِينَ
		great	عَظِيمًا	أَجْرًا

Translit	<i>Lā Yastawī Al-Qā'idūna Mina Al-Mu'uminīna Ghayru 'Ulī Ad-Darari Wa Al-Mujāhidūna Fī Sabīli Allāhi Bi'amwālihim Wa 'Anfusihim Fadḍala Allāhu Al-Mujāhidīna Bi'amwālihim Wa 'Anfusihim 'Alā Al-Qā'idūna Darajatan Wa Kullān Wa'ada Allāhu Al-Ḥusnā Wa Fadḍala Allāhu Al-Mujāhidīna 'Alā Al-Qā'idūna 'Ajrāan 'Aẓīmāan</i>
AhmedAli	مسلمانوں میں سے جو لوگ کسی عذر کے بغیر گھر بیٹھے رہتے ہیں اور وہ جو اللہ کی راہ میں جان و مال سے جہاد کرتے ہیں دونوں برابر نہیں ہیں اللہ نے بیٹھنے والوں پر جان و مال سے جہاد کرنے والوں کا درجہ بڑھایا دیا ہے اگرچہ ہر ایک سے اللہ نے بھلائی کا وعدہ کیا ہے اور اللہ نے لڑنے والوں کو بیٹھنے والوں سے اجر عظیم میں زیادہ کیا ہے
Jalandhry	جو مسلمان (گھروں میں) بیٹھے رہتے (اور لڑنے سے جی پھرتے) ہیں اور کوئی عذر نہیں رکھتے وہ اور جو خدا کی راہ میں اپنے مال اور جان سے لڑتے ہیں وہ دونوں برابر نہیں ہو سکتے خدا نے مال اور جان سے جہاد کرنے والوں کو بیٹھے رہنے والوں پر درجے میں فضیلت بخشی ہے اور (گو) نیک وعدہ سب سے ہے لیکن اجر عظیم کے لحاظ سے خدا نے جہاد کرنے والوں کو بیٹھے رہنے والوں پر کمیں فضیلت بخشی ہے
YusufAli	Not equal are those Believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home): unto all (in faith) hath Allah promised good: but those who strive and fight hath He distinguished above those who sit (at home) by a great reward.--
M.Khan	Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allāh with their wealth and their lives. Allāh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allāh has promised good (Paradise), but Allāh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward;
Pickthal	Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way of Allah with their wealth and lives. Allah hath conferred on those who strive with their wealth and lives a rank above the sedentary. Unto each Allah hath promised good, but He hath bestowed on those who strive a great reward above the sedentary;
Shakir	The holders back from among the believers, not having any injury, and those who strive hard in Allah's way with their property and their persons are not equal; Allah has made the strivers with their property and their persons to excel the holders back a (high) degree, and to each (class) Allah has promised good; and Allah shall grant to the strivers above the holders back a mighty reward:

دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٩٦﴾

The Holy Quran

The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

and forgiveness	وَمَغْفِرَةً	from Him	مِنْهُ	ranks	دَرَجَاتٍ
Allah	اللَّهُ	and is	وَكَانَ	and Mercy	وَرَحْمَةً ۚ
		Most Merciful	رَحِيمًا	All-Forgiving	غَفُورًا

Translit	<i>Darajātīn Minhu Wa Maghfiratan Wa Rahmatan Wa Kāna Allāhu Ghafūrāan Rahīmāan</i>
AhmedAli	ان کے لیے اللہ کی طرف سے بڑے درجے اور مغفرت اور رحمت ہے اور اللہ معاف کرنے والا رحم کرنے والا ہے
Jalandhry	(یعنی) خدا کی طرف سے درجات میں اور بخشش میں اور خدا بڑا بخشنے والا (اور) مہربان ہے
YusufAli	Ranks specially bestowed by Him and Forgiveness and Mercy. For Allah is Oft-Forgiving, Most Merciful.
M.Khan	Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allāh is Ever Oft-Forgiving, Most Merciful.
Pickthal	Degrees of rank from Him, and forgiveness and mercy. Allah is ever Forgiving, Merciful.
Shakir	(High) degrees from Him and protection and mercy, and Allah is Forgiving, Merciful.

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ ۖ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۖ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا ۚ فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ ۖ وَسَاءَتْ

مَصِيرًا 97

caused death	تَوَفَّاهُمْ	those whom	الَّذِينَ	verily	إِنَّ
themselves	أَنْفُسِهِمْ	while they are wronging	ظَالِمِي	the angels	الْمَلَائِكَةُ
you were	كُنْتُمْ ۖ	in what (condition)?	فِيمَ	they said	قَالُوا
oppressed	مُسْتَضْعَفِينَ	we were	كُنَّا	they said	قَالُوا
they said	قَالُوا	the land	الْأَرْضِ ۖ	in	فِي
land	أَرْضُ	was	تَكُنْ	is not	أَلَمْ
to emigrate	فَتُهَاجِرُوا	spacious enough	وَاسِعَةً	(of) Allah	اللَّهِ
their abode	مَأْوَاهُمْ	those people	فَأُولَٰئِكَ	in it	فِيهَا ۚ
destination	مَصِيرًا	an evil	وَسَاءَتْ	(is) Hell	جَهَنَّمُ ۖ

Translit	<i>'Inna Al-Ladhīna Tawaffāhumu Al-Malā'ikatu Žālimī 'Anfusihim Qālū Fīma Kuntum Qālū Kunnā Mustad'afīna Fī Al-'Arđi Qālū 'Alam Takun 'Arđu Allāhi Wāsi'atan Fatuhājirū Fīhā Fa'ulā'ika Ma'wāhum Jahannamu Wa Sā'at Maṣīrāan</i>
AhmedAli	<p>بے شک جو لوگ اپنے نفوس پر ظلم کر رہے تھے ان کی رومیوں جب فرشتوں نے قبض کیں تو ان سے پوچھا کہ تم کس حال میں تھے انہوں نے جواب دیا ہم اس ملک میں بے بس تھے فرشتوں نے کہا کیا اللہ کی زمین وسیع نہ تھی کہ تم اس میں ہجرت کر باتے سوالیوں کا ٹھکانہ دوزخ ہے اور بہت ہی برا ٹھکانہ ہے</p>

The Holy Quran

The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

Jalandhry	اور جو لوگ اپنی جانوں پر ظلم کرتے ہیں جب فرشتے ان کی جان قبض کرنے لگتے ہیں تو ان سے پوچھتے ہیں کہ تم کس حال میں تھے وہ کہتے ہیں کہ ہم ملک میں عاجز و ناتواں تھے فرشتے کہتے ہیں کیا خدا کا ملک فراخ نہیں تھا کہ تم اس میں ہجرت کر جاتے ایسے لوگوں کا ٹھکانہ دوزخ ہے اور وہ بری جگہ ہے
YusufAli	When angels take the souls of those who die in sin against their souls, they say: "In what (plight) were ye?" They reply: "Weak and oppressed were we in the earth." They say: "Was not the earth of Allah spacious enough for you to move yourselves away (from evil)?" Such men will find their abode in Hell—what an evil refuge!—
M.Khan	Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of Allāh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination!
Pickthal	Lo! as for those whom the angels take (in death) while they wrong themselves, (the angels) will ask: In what were ye engaged? They will say: We were oppressed in the land. (The angels) will say: Was not Allah's earth spacious that ye could have migrated therein? As for such, their habitation will be hell, an evil journey's end;
Shakir	Surely (as for) those whom the angels cause to die while they are unjust to their souls, they shall say: In what state were you? They shall say: We were weak in the earth. They shall say: Was not Allah's earth spacious, so that you should have migrated therein? So these it is whose abode is hell, and it is an evil resort

إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا

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from	مِنْ	the oppressed ones	الْمُسْتَضْعِفِينَ	except	إِلَّا
and children	وَالْوِلْدَانِ	and women	وَالنِّسَاءِ	men	الرِّجَالِ
and cannot	وَلَا	a plan	حِيلَةً	who cannot devise	لَا يَسْتَطِيعُونَ
		(their) way	سَبِيلًا	they direct	يَهْتَدُونَ

Translit	'Illā Al-Mustaḍ'afīna Mina Ar-Rijālī Wa An-Nisā' Wa Al-Wildāni Lā Yastaṭī'una Hīlatan Wa Lā Yahtadūna Sabilāan
AhmedAli	ہاں جو مرد اور عورتیں اور بچے کافی کمزور ہیں جو نکلنے کا کوئی ذریعہ اور راستہ نہیں پاتے
Jalandhry	ہاں جو مرد اور عورتیں اور بچے بے بس ہیں کہ نہ تو کوئی چارہ کر سکتے ہیں اور نہ رستہ جانتے ہیں
YusufAli	Except those who are (really) weak and oppressed—men, women, and children who have no means in their power, nor (a guide-post) to direct their way.
M.Khan	Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.
Pickthal	Except the feeble among men, and the women, and the children, who are unable to devise a plan and are not shown a way.
Shakir	Except the weak from among the men and the children who have not in their power the means nor can they find a way (to escape);

فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ ۚ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿99﴾

The Holy Quran

The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

Allah	اللَّهُ	maybe	عَسَى	these people	فَأُولَٰئِكَ
them	عَنْهُمْ	He pardons	يَغْفُو	that	أَنْ
in	عَفْوًا	emigrates	اللَّهُ	and is	وَكَانَ
				the Way	غَفُورًا

Translit	<i>Fa'ulā'ika `Asá Allāhu 'An Ya`fuwa `Anhum Wa Kāna Allāhu `Afūwāan Ghafūrāan</i>				
AhmedAli	پس امید ہے کہ ایسوں کو اللہ معاف کر دے اور اللہ معاف کرنے والا بخشنے والا ہے				
Jalandhry	قریب ہے کہ خدا ایسوں کو معاف کر دے اور خدا معاف کرنے والا (اور) بخشنے والا ہے				
YusufAli	For these, there is hope that Allah will forgive: for Allah doth blot out (sins) and forgive again and again.				
M.Khan	These are they whom Allāh is likely to forgive them, and Allāh is Ever Oft-Pardoning, Oft-Forgiving.				
Pickthal	As for such, it may be that Allah will pardon them. Allah is ever Clement, Forgiving.				
Shakir	So these, it may be, Allah will pardon them, and Allah is Pardoning, Forgiving.				

﴿ وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَآغَمًا كَثِيرًا وَسَعَةً ۚ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴾

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in	فِي	emigrates	يُهَاجِرْ	and he who	وَمَنْ
will find	يَجِدْ	(of) Allah	اللَّهُ	the Way	سَبِيلِ
places of refuge	مُرَآغَمًا	the land	الْأَرْضِ	in	فِي
and who	وَمَنْ	and abundant resources	وَسَعَةً	many	كَثِيرًا
his home	بَيْتِهِ	(from)	مِنْ	leaves	يَخْرُجْ
Allah	اللَّهُ	to	إِلَى	as an emigrant	مُهَاجِرًا
overtakes him	يُدْرِكْهُ	them	ثُمَّ	and His Messenger	وَرَسُولِهِ
became incumbent	وَقَعَ	certainly	فَقَدْ	death	الْمَوْتُ
Allah	اللَّهُ	on	عَلَى	his reward	أَجْرُهُ
All-Forgiving	غَفُورًا	Allah	اللَّهُ	and is	وَكَانَ
				Most Merciful	رَحِيمًا

Translit	<i>Wa Man Yuhājir Fī Sabīli Allāhi Yajid Fī Al-'Arđi Murāghamāan Kathīrāan Wa Sa`atan Wa Man Yakhruj Min Baytihi Muhājirāan 'Ilā Allāhi Wa Rasūlihi Thumma Yudrik/hu Al-Mawtu Faqad Waqa`a 'Ajruhu `Alā Allāhi Wa Kāna Allāhu Ghafūrāan Raḥīmāan</i>				
AhmedAli	اور جو کوئی اللہ کی راہ میں وطن چھوڑے اس کے عوض جگہ بہت اور کثرت پائے گا اور جو کوئی اپنے گھر سے اللہ اور رسول کی طرف ہجرت کر کے نکلے پھر				

The Holy Quran

The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

	اس کو موت پالے تو اللہ کے ہاں اس کا ثواب ہو چکا اور اللہ بخشنے والا مہربان ہے
Jalandhry	اور جو شخص خدا کی راہ میں گھر بار چھوڑ جائے وہ زمین میں بہت سی جگہ اور کثرت پائے گا اور جو شخص خدا اور رسول کی طرف ہجرت کر کے گھر سے نکل جائے پھر اس کو موت آپڑے تو اس کا ثواب خدا کے ذمے ہو چکا اور خدا بخشنے والا اور مہربان ہے
YusufAli	He who forsakes his home in the cause of Allah, finds in the earth many a refuge, wide and spacious: should he die as a refugee (away) from home for Allah and His Messenger, His reward becomes due and sure with Allah: and Allah is Oft-Forgiving, Most Merciful.
M.Khan	He who emigrates (from his home) in the Cause of Allâh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allâh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allâh. And Allâh is Ever Oft-Forgiving, Most Merciful.
Pickthal	Whoso migrateth for the cause of Allah will find much refuge and abundance in the earth, and whoso forsaketh his home, a fugitive unto Allah and His messenger, and death overtaketh him, his reward is then incumbent on Allah. Allah is ever Forgiving, Merciful.
Shakir	And whoever flies in Allah's way, he will find in the earth many a place of refuge and abundant resources, and whoever goes forth from his house flying to Allah and His Messenger, and then death overtakes him, his reward is indeed with Allah and Allah is Forgiving, Merciful.

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِكُمُ
الَّذِينَ كَفَرُوا ۖ إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا ﴿101﴾

in	فِي	you travel	ضَرَبْتُمْ	and when	وَإِذَا
on you	عَلَيْكُمْ	(there is) not	فَلَيْسَ	the land	الْأَرْضِ
you shorten	تَقْصُرُوا	that	أَنْ	sin	جُنَاحٌ
you fear	خِفْتُمْ	if	إِنْ	the prayer	مِنَ الصَّلَاةِ
those who	الَّذِينَ	will harm you	يَفْتِكُمْ	that	أَنْ
the disbelievers	الْكَافِرِينَ	indeed	إِنَّ	have disbelieved	كَفَرُوا ۖ
evemy	عَدُوًّا	for you	لَكُمْ	are	كَانُوا
				open	مُبِينًا

Translit	Wa 'Idhā Darabtum Fī Al-'Arḍi Falaysa 'Alaykum Junāḥun 'An Taqṣurū Mina Aṣ-Ṣalāati 'InK̄hifitum 'An Yaftinakumu Al-Ladhīna Kafarū 'Inna Al-Kāfirīna Kānū Lakum 'AdūwāanMubīnāan
AhmedAli	اور جب تم سفر کے لیے نکلو تو تم پر کوئی گناہ نہیں نماز میں سے کچھ کم کر دو اگر تمہیں یہ ڈر ہو کہ کافر تمہیں ستائیں گے بے شک کافر تمہارے صریح دشمن ہیں
Jalandhry	اور جب تم سفر کو جاؤ تو تم پر کچھ گناہ نہیں کہ نماز کو کم کر کے پڑھو بشرطیکہ تم کو خوف ہو کہ کافر لوگ تم کو ایذا دیں گے بے شک کافر تمہارے کھلے دشمن ہیں
YusufAli	When ye travel through the earth, there is no blame on you, if ye shorten your prayers, for fear the Unbelievers may attack you: for the Unbelievers are unto you open enemies.
M.Khan	And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Salāt (the prayer) if you fear that the disbelievers may put you in trial (attack you etc.), verily, the disbelievers are ever unto you open enemies.
Pickthal	And when ye go forth in the land, it is no sin for you to curtail (your) worship if ye fear that those who disbelieve may attack you. In truth the disbelievers are an open enemy to you.

Shakir And when you journey in the earth, there is no blame on you if you shorten the prayer, if you fear that those who disbelieve will cause you distress, surely the unbelievers are your open enemy.

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۚ وَالدِّينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ ۖ وَخُذُوا حِذْرَكُمْ ۚ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿102﴾

among them	فِيهِمْ	you are	كُنْتَ	and when	وَإِذَا
(in) prayer	الصَّلَاةَ	them	لَهُمْ	and you lead	فَأَقَمْتَ
of them	مِنْهُمْ	a group	طَائِفَةٌ	let stand	فَلْتَقُمْ
their arms (with them)	أَسْلِحَتَهُمْ	and let them take	وَلْيَأْخُذُوا	with you	مَعَكَ
then let them be	فَلْيَكُونُوا	they have prostrated	سَجَدُوا	and when	فَإِذَا
group	طَائِفَةٌ	and let come up	وَلْتَأْتِ	in your rear	مِنْ وَرَائِكُمْ
(yet) prayed	يُصَلُّوا	(who) has not	لَمْ	other	أُخْرَى
and let them take	وَلْيَأْخُذُوا	with you	مَعَكَ	to pray	فَلْيُصَلُّوا
wish	وَدَّ	and their arms	وَأَسْلِحَتَهُمْ ۚ	their precaution	حِذْرَهُمْ
if	لَوْ	disbelieve	كَفَرُوا	those who	الَّذِينَ
and your baggage	وَأَمْتِعَتِكُمْ	your arms	عَنْ أَسْلِحَتِكُمْ	you neglect	تَغْفُلُونَ
rush	مَيْلَةً	upon you	عَلَيْكُمْ	then they swoop	فَيَمِيلُونَ
blame	جُنَاحَ	but (there is) no	وَلَا	(in) a single	وَاحِدَةً ۚ
was	كَانَ	if	إِنْ	on you	عَلَيْكُمْ
due to	مِنْ	inconvenience	أَذًى	with you	بِكُمْ
you are	كُنْتُمْ	or	أَوْ	rain	مَطَرٍ
you lay aside	تَضَعُوا	that	أَنْ	sick	مَرْضَى
precaution for yourselves	حِذْرَكُمْ ۚ	but take	وُخْذُوا	your arms	أَسْلِحَتَكُمْ ۚ

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Sura # 4 – 176 Verses - Makkah

سورة النساء

has prepared	أَعَدَّ	Allah	اللَّهُ	verily	إِنَّ
a humiliating	مُهِينًا	torment	عَذَابًا	for the disbelievers	لِلْكَافِرِينَ

Translit	<p>Wa 'Idhā Kunta Fīhim Fa'aqamta Lahumu Aş-Şalāata Faltaqum Tā'ifatun Minhum Ma`aka Wa Līa'khudhū 'Asliḥatahum Fa'idhā Sajadū Falyakūnū Min Warā'ikum Wa Lta'ti Tā'ifatun 'Ukhrā Lam Yuṣallū Falyuṣallū Ma`aka Wa Līa'khudhū Hidhrāhum Wa 'Asliḥatahum WaddaAl-Ladhīna Kafarū Law Taghfulūna 'An 'Asliḥatikum Wa 'Amti`atikum Fayamīlūna 'AlaykumMaylatan Wāḥidatan Wa Lā Junāḥa 'Alaykum 'In Kāna Bikum 'Adhāan Min Maṭarin 'Aw Kuntum Mardā 'An Taḍa`ū 'Asliḥatakum Wa <u>Khudhū</u> Hidhrakum 'Inna Allāha 'A`adda Lilkāfirīna 'Adhābāan Muḥināan</p>
AhmedAli	<p>اے نبی جب تم مسلمانوں میں موجود ہو اور انہیں نماز پڑھانے کے لیے کھڑا ہو تو چاہیے ان میں سے ایک جماعت تیرے ساتھ کھڑی ہو اور اپنے ہتھیار ساتھ لے لیں پھر جب یہ سجدہ کریں تو تیرے پیچھے سے ہٹ جائیں اور دوسری جماعت آئے جس نے نماز نہیں پڑھی وہ تیرے ساتھ نماز پڑھتے اور وہ بھی اپنے بچاؤ اور اپنے ہتھیار ساتھ رکھیں کافر چاہتے ہیں کہ کسی طرح تم اپنے ہتھیاروں اور اسباب سے بے خبر ہو جاؤ تاکہ تم پر یک بارگی ٹوٹ پڑیں اور اگر تم بارش کی وجہ سے تکلیف محسوس کرو یا بیمار ہو تو ہتھیار رکھ دینے میں کوئی عیب مضائقہ نہیں اور (تب بھی) اپنا بچاؤ ساتھ رکھو بے شک اللہ نے کافروں کے لیے ذلت کا عذاب تیار کر رکھا ہے</p>
Jalandhry	<p>اور (اے پیغمبر) جب تم ان (مجاہدین کے لشکر) میں ہو اور ان کو نماز پڑھانے لگو تو چاہیے کہ ان کی ایک جماعت تمہارے ساتھ مسلح ہو کر کھڑی رہے جب وہ سجدہ کر چکیں تو پرے ہو جائیں پھر دوسری جماعت جس نے نماز نہیں پڑھی (ان کی جگہ) آئے اور ہوشیار اور مسلح ہو کر تمہارے ساتھ نماز ادا کرے کافراں گھات میں ہیں کہ تم ذرا اپنے ہتھیاروں اور سامان سے غافل ہو جاؤ تو تم پر یکبارگی حملہ کر دیں اگر تم بارش کے سبب تکلیف میں یا بیمار ہو تو تم پر کچھ گناہ نہیں کہ ہتھیار اتار رکھو مگر ہوشیار ضرور رہنا خدا نے کافروں کے لئے ذلت کا عذاب تیار کر رکھا ہے</p>
YusufAli	<p>When thou (O Messenger) art with them, and standest to lead them in prayer, let one party of them stand up (in prayer) with thee Taking their arms with them: when they finish their prostrations, let them take their positions in the rear, and let the other party come up which hath not yet prayed— and let them pray with thee, taking all precautions, and bearing arms: the Unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush: But there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take (every) precaution for yourselves. For the Unbelievers Allah hath prepared a humiliating punishment.</p>
M.Khan	<p>When you (O Messenger Muhammad SAW) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allāh has prepared a humiliating torment for the disbelievers.</p>
Pickthal	<p>And when thou (O Muhammad) art among them and arranges (their) worship for them, let only a party of them stand with thee (to worship) and let them take their arms. Then when they have performed their prostrations let them fall to the rear and let another party come that hath not worshipped and let them worship with thee, and let them take their precaution and their arms. Those who disbelieve long for you to neglect your arms and your baggage that they may attack you once for all. It is no sin for you to lay aside your arms, if rain impedeth you or ye are sick. But take your precaution. Lo! Allah prepareth for the disbelievers shameful punishment.</p>
Shakir	<p>And when you are among them and keep up the prayer for them, let a party of them stand up with you, and let them take their arms; then when they have prostrated themselves let them go to your rear, and let another party who have not prayed come forward and pray with you, and let them take their precautions and their arms; (for) those who disbelieve desire that you may be careless of your arms and your luggage, so that they may then turn upon you with a sudden united attack, and there is no blame on you, if you are annoyed with rain or if you are sick, that you lay down your arms, and take your precautions; surely Allah has prepared a disgraceful chastisement for the unbelievers.</p>

فَإِذَا قُضِيَتْ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا
الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿103﴾

the prayer	الصَّلَاةُ	you have finished	قُضِيَتْ	and when	فَإِذَا
standing	قِيَامًا	Allah	اللَّهُ	remember	فَادْكُرُوا
your sides	جُنُوبِكُمْ ۚ	and (lying) on	وَعَلَىٰ	and sitting	وَقُعُودًا
offer	فَأَقِيمُوا	you are secure	اطْمَأْنَنْتُمْ	and when	فَإِذَا
the prayer	الصَّلَاةُ	verily	إِنَّ	prayer	الصَّلَاةَ ۚ
the believers	الْمُؤْمِنِينَ	on	عَلَىٰ	is	كَانَتْ
		at fixed time	مَوْقُوتًا	enjoined	كِتَابًا

Translit	<i>Fa'idhā Qadaytumu Aş-Şalāata Fādhkurū Allāha Qiyāmāan Wa Qu'ūdāan Wa `Alā Junūbikum Fa'idhā Atma'nantum Fa'aqimū Aş-Şalāata 'Inna Aş-Şalāata Kānat `Alā Al-Mu'minīna Kitābāan Mawqūtāan</i>
AhmedAli	پھر جب نماز سے فارغ ہو جاؤ تو الہ کو کھڑے اور بیٹھے اور لیٹے ہونے کی حالت میں یاد کرو پھر جب تمہیں اطمینان ہو جائے تو پوری نماز پڑھو بے شک نماز اپنے مقرر وقتوں میں مسلمانوں پر فرض ہے
Jalandhry	پھر جب تم نماز تمام کر چکو تو کھڑے اور بیٹھے اور لیٹے (ہر حالت میں) خدا کو یاد کرو پھر جب خوف جاتا رہے تو (اس طرح سے) نماز پڑھو (جس طرح امن کی حالت میں پڑھتے ہو) بے شک نماز کا مومنوں پر اوقات (مقررہ) میں ادا کرنا فرض ہے
YusufAli	When ye pass (congregational) prayers, celebrate Allah's praises, standing, sitting down, or lying down on your sides; but when ye are free from danger, set up regular prayers: for such prayers are enjoined on believers at stated times.
M.Khan	When you have finished As-Salāt (the prayer - congregational), remember Allāh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform As-Salāt (Iqāmat-as-Salāt). Verily, As-Salāt (the prayer) is enjoined on the believers at fixed hours.
Pickthal	When ye have performed the act of worship, remember Allah, standing, sitting and reclining. And when ye are in safety, observe proper worship. Worship at fixed times hath been enjoined on the believers.
Shakir	Then when you have finished the prayer, remember Allah standing and sitting and reclining; but when you are secure (from danger) keep up prayer; surely prayer is a timed ordinance for the believers.

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۚ إِن تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۚ وَتَرْجُونَ مِنَ اللَّهِ
مَا لَا يَرْجُونَ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿104﴾

in	فِي	be weak	تَهِنُوا	and do not	وَلَا
if	إِن	(of these) people (the enemy)	الْقَوْمِ ۚ	pursuit	ابْتِغَاءِ
they (too) are	فَإِنَّهُمْ	suffering	تَأْلَمُونَ	you are	تَكُونُوا

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you are suffering	تَأْلُمُونَ	as	كَمَا وَتَرْجُونَ	suffering	يَأْلُمُونَ
what	مَا	Allah	اللَّهِ	while you hope	مِنْ
and is	وَكَانَ	they hope	يَرْجُونَ	do not	لَا
All-Wise	حَكِيمًا	All-Knowing	عَلِيمًا	Allah	اللَّهُ

Translit	<i>Wa Lā Tahinū Fī Abtighā'i Al-Qawmi 'In Takūnū Ta'lamūna Fa'innahum Ya'lamūna Kamā Ta'lamūna Wa Tarjūna Mina Allāhi Mā Lā Yarjūna Wa Kāna Allāhu 'Alīmāan Ḥakīmāan</i>				
AhmedAli	اور ان لوگوں کا پیچھا کرنے سے ہمت نہ ہارو اگر تم تکلیف اٹھاتے ہو تو وہ بھی تمہاری طرح تکلیف اٹھاتے ہیں حالانکہ تم اللہ سے جس چیز کے امیدوار ہو وہ نہیں ہیں اور اللہ سب کچھ جاننے والا حکمت والا ہے				
Jalandhry	اور کھار کا پیچھا کرنے میں سستی نہ کرنا اگر تم بے آرام ہوتے ہو تو جس طرح تم بے آرام ہوتے ہو اسی طرح وہ بھی بے آرام ہوتے ہیں اور تم خدا سے ایسی امیدیں رکھتے ہو جو وہ نہیں رکھ سکتے اور خدا سب کچھ جانتا اور (بڑی) حکمت والا ہے				
YusufAli	And slacken not in following up the enemy: if ye are suffering hardships, they are suffering similar hardships; but ye have hope from Allah, while they have none. And Allah is full of knowledge and wisdom.				
M.Khan	And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allāh (for the reward, i.e. Paradise) that for which they hope not, and Allāh is Ever All-Knowing, All-Wise.				
Pickthal	Relent not in pursuit of the enemy. If ye are suffering, lo! they suffer even as ye suffer and ye hope from Allah that for which they cannot hope. Allah is ever Knower, Wise.				
Shakir	And be not weak hearted in pursuit of the enemy; if you suffer pain, then surely they (too) suffer pain as you suffer pain, and you hope from Allah what they do not hope; and Allah is Knowing, Wise.				

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۖ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا

﴿105﴾

to you	إِلَيْكَ	We have sent down	أَنْزَلْنَا	surely	إِنَّا
so that you may judge	لِتَحْكُمَ	with the truth	بِالْحَقِّ	the Book	الْكِتَابَ
with what	بِمَا	the people	النَّاسِ	between	بَيْنَ
and do not	وَلَا	Allah	اللَّهُ	has shown you	أَرَاكَ
a pleader	خَصِيمًا	for treacherous	لِلْخَائِنِينَ	you be	تَكُنْ

Translit	<i>'Innā 'Anzalnā 'Ilayka Al-Kitāba Bil-Ḥaqqi Litahkuma Bayna An-Nāsi Bimā 'Arāka Allāhu Wa Lā Takun Lilkhā'inīna Khaṣīmāan</i>				
AhmedAli	بے شک ہم نے تیری طرف سچی کتاب اتاری ہے تاکہ تو لوگوں میں انصاف کرے جو کچھ تمہیں اللہ مجاہدے اور تو بددیانت لوگوں کی طرف سے جھگڑنے والا نہ ہو				
Jalandhry	(اے پیغمبر) ہم نے تم پر سچی کتاب نازل کی ہے تاکہ خدا کی ہدایت کے مطابق لوگوں کے مقدمات میں فیصلہ کرو اور (دیکھو) دغا بازوں کی حمایت میں کبھی بحث نہ کرنا				

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YusufAli	We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by Allah: so be not (used) as an advocate by those who betray their trust.
M.Khan	Surely, We have sent down to you (O Muhammad SAW) the Book (this Qur'ân) in truth that you might judge between men by that which Allâh has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous.
Pickthal	Lo! We reveal unto thee the Scripture with the truth, that thou mayst judge between mankind by that which Allah showeth thee. And be not thou a pleader for the treacherous;
Shakir	Surely We have revealed the Book to you with the truth that you may judge between people by means of that which Allah has taught you; and be not an advocate on behalf of the treacherous.

وَاسْتَغْفِرِ اللَّهَ ۖ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿106﴾

indeed	إِنَّ	Allah	اللَّهُ ۖ	and seek forgiveness of	وَاسْتَغْفِرِ
All-Forgiving	غَفُورًا	is	كَانَ	Allah	اللَّهُ
				Most Merciful	رَحِيمًا

Translit	Wa <u>Astaghfiri</u> Allāha 'Inna Allāha Kāna <u>Gh</u> afūrāan Raḥīmāan
AhmedAli	اور اللہ سے بخشش مانگ بے شک اللہ بخشنے والا مہربان ہے
Jalandhry	اور خدا سے بخشش مانگنا بے شک خدا بخشنے والا مہربان ہے
YusufAli	But seek the forgiveness of Allah; for Allah is Oft-Forgiving, Most Merciful.
M.Khan	And seek the Forgiveness of Allâh, certainly, Allâh is Ever Oft-Forgiving, Most Merciful
Pickthal	And seek forgiveness of Allah. Lo! Allah is ever Forgiving, Merciful.
Shakir	And ask forgiveness of Allah; surely Allah is Forgiving, Merciful.

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا ﴿107﴾

for	عَنِ	argue	تُجَادِلْ	and do not	وَلَا
themselves	أَنْفُسَهُمْ ۚ	deceive	يَخْتَانُونَ	those who	الَّذِينَ
does not	لَا	Allah	اللَّهُ	indeed	إِنَّ
is	كَانَ	anyone who	مَنْ	like	يُحِبُّ
		sinful	أَثِيمًا	treacherous (and)	خَوَّانًا

Translit	Wa Lā Tujādil `Ani Al-Ladhīna Yakhṭānūna 'Anfusahum 'Inna Allāha Lā Yuhibbu Man Kāna <u>Kh</u> awwānāan 'Aṭhīmāan
AhmedAli	اور ان لوگوں کی طرف سے مت جھگڑو جو اپنے دل میں دغا رکھتے ہیں جو شخص دغا باز لگنا ہمارا ہو بے شک اللہ اسے پسند نہیں کرتا
Jalandhry	اور لوگ اپنے ہم ہمنوں کی خیانت کرتے ہیں ان کی طرف سے بحث نہ کرنا کیونکہ خدا غائن اور مرتکب جرائم کو دوست نہیں رکھتا
YusufAli	Contend not on behalf of such as betray their own souls: for Allah loveth not one given to perfidy and crime.—
M.Khan	And argue not on behalf of those who deceive themselves. Verily, Allâh does not like anyone who is a betrayer of his trust, and sinner.

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Pickthal	And plead not on behalf of (people) who deceive themselves. Lo! Allah loveth not one who is treacherous and sinful.
Shakir	And do not plead on behalf of those who act unfaithfully to their souls; surely Allah does not love him who is treacherous, sinful;

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ ۚ
وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿108﴾

people	النَّاسِ	from	مِنْ	they may hide	يَسْتَخْفُونَ
from	مِنْ	they hide	يَسْتَخْفُونَ	but cannot	وَلَا
with them	مَعَهُمْ	as He (is)	وَهُوَ	Allah	اللَّهُ
what	مَا	they plot by night	يُبَيِّتُونَ	when	إِذْ
of/in	مِنْ	He approve	يَرْضَى	does not	لَا
Allah	اللَّهُ	and is	وَكَانَ	words	الْقَوْلِ ۚ
Encompasser	مُحِيطًا	they do	يَعْمَلُونَ	of what	بِمَا

Translit	<i>Yastakhfūna Mina An-Nāsi Wa Lā Yastakhfūna Mina Allāhi Wa Huwa Ma`ahum 'Idh Yubayyitūna Mā Lā Yardā Mina Al-Qawli Wa Kāna Allāhu Bimā Ya`malūna Muḥiṭāan</i>
AhmedAli	یہ لوگوں سے تو چھپتے ہیں اور خدا سے نہیں چھپتے حالانکہ جب وہ راتوں کو ایسی باتوں کے مشورے کیا کرتے ہیں جن کو وہ پسند نہیں کرتا ان کے ساتھ ہوا کرتا ہے اور خدا ان کے (تمام) کاموں پر احاطہ کئے ہوئے ہے
Jalandhry	یہ لوگوں سے تو چھپتے ہیں اور خدا سے نہیں چھپتے حالانکہ جب وہ راتوں کو ایسی باتوں کے مشورے کیا کرتے ہیں جن کو وہ پسند نہیں کرتا ان کے ساتھ ہوا کرتا ہے اور خدا ان کے (تمام) کاموں پر احاطہ کئے ہوئے ہے
YusufAli	They may hide (their crimes) from men but they cannot hide (them) from Allah, seeing that He is with them when they plot by night in words that He cannot approve: and Allah doth compass round all that they do.
M.Khan	They may hide (their crimes) from men, but they cannot hide (them) from Allāh, for He is with them (by His Knowledge), when they plot by night in words that He does not approve, And Allāh ever encompasses what they do.
Pickthal	They seek to hide from men and seek not to hide from Allah. He is with them when by night they hold discourse displeasing unto Him. Allah ever surroundeth what they do.
Shakir	They hide themselves from men and do not hide themselves from Allah, and He is with them when they meditate by night words which please Him not, and Allah encompasses what they do.

هَآ أَنتُمْ هَؤُلَاءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ
يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿109﴾

argued	جَادَلْتُمْ	those who	هَؤُلَاءِ	you are	هَآ أَنتُمْ
life of	الْحَيَاةِ	in	فِي	for them	عَنْهُمْ

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shall argue (with)	يُجَادِلُ	but who	فَمَنْ	(this) world	الدُّنْيَا
(on) the Day	يَوْمَ	for them	عَنْهُمْ	Allah	اللَّهِ
who	مَنْ	or	أَمْ	(of) Resurrection	الْقِيَامَةِ
(their) defender	وَكَيْلًا	over them	عَلَيْهِمْ	will be	يَكُونُ

Translit	<i>Hā'antum Hā'uulā' Jādaltum `Anhum Fī Al-Ĥayāati Ad-Dunyā Faman Yujādilu Allāha `Anhum Yawma Al-Qiyāmati 'Am Man Yakūnu `Alayhim Wa Kīlān</i>
AhmedAli	ہاں تم لوگوں نے ان مجرموں کی طرف سے دنیا کی زندگی میں تو جھگڑا کر لیا پھر قیامت کے دن ان کی طرف سے اللہ سے کون جھگڑے گا یا ان کا وکیل کون ہوگا
Jalandhry	بھلا تم لوگ دنیا کی زندگی میں تو ان کی طرف سے بحث کر لیتے ہو قیامت کو ان کی طرف سے خدا کے ساتھ کون جھگڑے گا اور کون ان کا وکیل بنے گا؟
YusufAli	Ah! These are the sort of men on whose behalf ye may contend in this world; but who will contend with Allah on their behalf on the Day of Judgment, or who will carry their affairs through?
M.Khan	Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allāh, or who will then be their defender?
Pickthal	Lo! ye are they who pleaded for them in the life of the world. But who will plead with Allah for them on the Day of Resurrection, or who will then be their defender?
Shakir	Behold! you are they who (may) plead for them in this world's life, but who will plead for them with Allah on the resurrection day, or who shall be their protector?

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴿110﴾

evil	سُوءًا	does	يَعْمَلْ	and who	وَمَنْ
himself	نَفْسَهُ	wrongs	يَظْلِمْ	or	أَوْ
Allah	اللَّهُ	he seeks forgiveness of	يَسْتَغْفِرِ	then	ثُمَّ
All-Forgiving	غَفُورًا	Allah	اللَّهُ	he will find	يَجِدِ
				Most Merciful	رَحِيمًا

Translit	<i>Wa Man Ya `mal Sū`āan 'Aw Yaẓlim Nafsahu Thumma Yastaghfirī Allāha Yajidi Allāha Ghafūrāan Raḥīmāan</i>
AhmedAli	اور جو کوئی برا فعل کرے یا اپنے نفس پر ظلم کرے پھر اس کے بعد اللہ سے بخشوائے تو اللہ کو بخشے والا مہربان پائے گا
Jalandhry	اور جو شخص کوئی برا کام کر بیٹھے یا اپنے حق میں ظلم کر لے پھر خدا سے بخش مانگے تو خدا کو بخشے والا اور مہربان پائے گا
YusufAli	If anyone does evil or wrongs his own soul but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful.
M.Khan	And whoever does evil or wrongs himself but afterwards seeks Allāh's Forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.
Pickthal	Yet whoso doeth evil or wrongeth his own soul, then seeketh pardon of Allah, will find Allah Forgiving, Merciful.
Shakir	And whoever does evil or acts unjustly to his soul, then asks forgiveness of Allah, he shall find Allah Forgiving, Merciful.

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وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾

a sin	إِثْمًا	earns (commits)	يَكْسِبْ	and whoever	وَمَنْ
against	عَلَى	he earns	يَكْسِبُهُ	only	فَإِنَّمَا
Allah	اللَّهُ	and is	وَكَانَ	himself	نَفْسِهِ ۚ
		All-Wise	حَكِيمًا	All-Knowing	عَلِيمًا

Translit	<i>Wa Man Yaksib 'Ithmāan Fa'innamā Yaksibuhu `Alā Nafsihi Wa Kāna Allāhu `Alīmāan Ḥakīmāan</i>
AhmedAli	اور جو کوئی گناہ کرے سو اپنے ہی حق میں کرتا ہے اور اللہ سب باتوں کا جاننے والا حکمت والا ہے
Jalandhry	اور جو کوئی گناہ کرتا ہے تو اس کا وبال اسی پر ہے اور خدا جاننے والا (اور) حکمت والا ہے
YusufAli	And if anyone earns sin, he earns it against his own soul: for Allah is full of knowledge and wisdom.
M.Khan	And whoever earns sin, he earns it only against himself. And Allāh is Ever All-Knowing, All-Wise.
Pickthal	Whoso committeth sin committeth it only against himself. Allah is ever Knower, Wise.
Shakir	And whoever commits a sin, he only commits it against his own soul; and Allah is Knowing, Wise.

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾

a fault	خَطِيئَةً	commits	يَكْسِبْ	and whoever	وَمَنْ
then	ثُمَّ	a sin	إِثْمًا	or	أَوْ
(to) an innocent (person)	بَرِيئًا	it	بِهِ	throws	يَرْمِ
with false charge	بُهْتَانًا	he burdened (himself)	احْتَمَلَ	indeed	فَقَدِ
		flagrant	مُبِينًا	and sin	وَإِثْمًا

Translit	<i>Wa Man Yaksib Khaṭi'atan 'Aw 'Ithmāan Thumma Yarmi Bihi Barī'āan Faqadi Aḥtamala Buhtānāan Wa 'Ithmāan Mubīnāan</i>
AhmedAli	اور جو کوئی خطایا گناہ کرے پھر کسی بے گناہ پر تہمت لگا دے تو اس نے بڑے بہتان اور صریح گناہ کا بار سمیٹ لیا
Jalandhry	اور جو شخص کوئی قصور یا گناہ تو خود کرے لیکن اس سے کسی بے گناہ کو مستم کر دے تو اس نے بہتان اور صریح گناہ کا بوجھ اپنے سر پر رکھا
YusufAli	But if anyone earns a fault or a sin and throws it on to one that is innocent, He carries (on himself) (both) a false charge and a flagrant sin.
M.Khan	And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.
Pickthal	And whoso committeth a delinquency or crime, then throweth (the blame) thereof upon the innocent, hath burdened himself with falsehood and a flagrant crime.
Shakir	And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a calumny and a manifest sin.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ ۖ
وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ ۚ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ۚ
وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿113﴾

(of) Allah	اللَّهُ	the Grace	فَضْلُ	and had not been	وَلَوْلَا
had decided	لَهَمَّتْ	and His Mercy	وَرَحْمَتُهُ	upon you	عَلَيْكَ
that	أَنْ	of them	مِنْهُمْ	a group	طَائِفَةٌ
they mislead	يُضِلُّونَ	but did not	وَمَا	they will mislead you	يُضِلُّوكَ
and did not	وَمَا	themselves	أَنْفُسَهُمْ ۖ	except	إِلَّا
and has sent down	وَأَنْزَلَ	in the least	مِنْ شَيْءٍ ۚ	they harm you	يَضُرُّونَكَ
the Book	الْكِتَابَ	to you	عَلَيْكَ	Allah	اللَّهُ
what	مَا	and taught you	وَعَلَّمَكَ	and the Wisdom	وَالْحِكْمَةَ
know	تَعْلَمُ ۚ	you	تَكُنْ	did not	لَمْ
(of) Allah	اللَّهُ	the Grace	فَضْلُ	and is	وَكَانَ
		Great	عَظِيمًا	upon you	عَلَيْكَ

Translit	<i>Wa Lawlā Fadlu Allāhi `Alayka Wa Rahmatuhu Lahammat Tā'ifatun Minhum 'An Yudillūka Wa Mā Yudillūna 'Illā 'Anfusahum Wa Mā Yadurrūnaka Min Shay'in Wa 'Anzala Allāhu `Alayka Al-Kitāba Wa Al-Hikmata Wa 'Allamaka Mā Lam Takun Ta 'lamu Wa Kāna Fadlu Allāhi `Alayka `Aẓīmān</i>
AhmedAli	اور اگر تجھے پر الہ کا فضل اور اس کی رحمت نہ ہوتی تو ان میں سے ایک گروہ نے تمہیں غلط فہمی میں مبتلا کرنے کا فیصلہ کر ہی لیا تھا حالانکہ وہ اپنے سوا کسی کو غلط فہمی میں مبتلا نہیں کر سکتے تھے اور وہ تمہارا کچھ نہیں بگاڑ سکتے تھے اور الہ نے تجھ پر کتاب اور حکمت نازل کی ہے اور تجھے وہ باتیں سکھائی ہیں جو تو نہ جانتا تھا اور الہ کا تجھ پر بہت بڑا فضل ہے
Jalandhry	اور اگر تم پر خدا کا فضل اور مہربانی نہ ہوتی تو ان میں سے ایک جماعت تم کو بہکانے کا قصد کر ہی چکی تھی اور یہ اپنے سوا (کسی کو) بہکا نہیں سکتے اور نہ تمہارا کچھ بگاڑ سکتے ہیں اور خدا نے تم پر کتاب اور دانائی نازل فرمائی ہے اور تمہیں وہ باتیں سکھائی ہیں جو تم نہ جانتے تھے اور تم پر خدا کا بڑا فضل ہے
YusufAli	But for the Grace of Allah to thee and His Mercy, a party of them would certainly have plotted to lead thee astray. But (in fact) they will only lead their own souls astray and to thee they can do no harm in the least. For Allah hath sent down to thee the Book and wisdom and taught thee what thou knewest not (before); and great is the Grace of Allah unto thee.
M.Khan	Had not the Grace of Allāh and His Mercy been upon you (O Muhammad SAW), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allāh has sent down to you the Book (The Qur'ān), and Al-Hikmah (Islāmic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah - legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allāh unto you (O Muhammad SAW)
Pickthal	But for the grace of Allah upon thee (Muhammad), and His mercy, a party of them had resolved to mislead thee, but they will mislead only themselves and they will hurt thee not at all. Allah revealeth unto thee the Scripture and wisdom, and teacheth thee that which thou knewest not. The grace of Allah toward thee hath been infinite.

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The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

Shakir	And were it not for Allah's grace upon you and His mercy a party of them had certainly designed to bring you to perdition and they do not bring (ought) to perdition but their own souls, and they shall not harm you in any way, and Allah has revealed to you the Book and the wisdom, and He has taught you what you did not know, and Allah's grace on you is very great.
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﴿ لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۚ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴾ 114

in	فِي	good	خَيْرَ	(there is) no	لَا
their secret talks	نَجْوَاهُمْ	of	مِنْ	most	كَثِيرٍ
commanded	أَمَرَ	he who	مَنْ	except	إِلَّا
good deeds	مَعْرُوفٍ	or	أَوْ	in charity	بِصَدَقَةٍ
between	بَيْنَ	conciliatin	إِصْلَاحٍ	or	أَوْ
does	يَفْعَلْ	and who	وَمَنْ	people	النَّاسِ ۚ
Pleasure	مَرْضَاتِ	seeking	ابْتِغَاءَ	this	ذَلِكَ
We give him	نُؤْتِيهِ	then shall	فَسَوْفَ	(of) Allah	اللَّهِ
		great	عَظِيمًا	reward	أَجْرًا

Translit	<i>Lā Khayra Fī Kathīrin Min Najwāhum 'Illā Man 'Amara Bīṣadaqatin 'Aw Ma'rūfin 'Aw 'Islāhin Bayna An-Nāsi Wa Man Yaf'al Dhālika Abtighā'a Mardāati Allāhi Fasawfa Nu'utīhi 'Ajrāan 'Aẓīmāan</i>
AhmedAli	ان لوگوں کی خفیہ سرگوشیوں میں اکثر کوئی بھلائی نہیں ہوتی ہاں مگر کوئی پوشیدہ طور پر صدقہ کرنے یا کسی نیک کام کرنے یا لوگوں میں صلح کرانے میں کی جائے تو یہ بھلی بات ہے اور جو شخص یہ کام اللہ کی رضا جوئی کے لیے کرے تو ہم اسے بڑا ثواب دیں گے
Jalandhry	ان لوگوں کی بہت سی مشورتیں اچھی نہیں ہاں (اس شخص کی مشورت اچھی ہو سکتی ہے) جو خیرات یا نیک بات یا لوگوں میں صلح کرنے کو کہے اور جو ایسے کام خدا کی خوشنودی حاصل کرنے کے لئے کرے گا تو ہم اس کو بڑا ثواب دیں گے
YusufAli	In most of their secret talks there is no good: but if one exhorts to a deed of charity or justice or conciliation between men, (secrecy is permissible): to him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value).
M.Khan	There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allāh's Cause), or Ma'rūf (Islāmic Monotheism and all the good and righteous deeds which Allāh has ordained), or conciliation between mankind, and he who does this, seeking the good Pleasure of Allāh, We shall give him a great reward
Pickthal	There is no good in much of their secret conferences save (in) him who enjoineeth almsgiving and kindness and peace-making among the people. Whoso doeth that, seeking the good pleasure of Allah, We shall bestow on him a vast reward.
Shakir	There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people; and whoever does this seeking Allah's pleasure, We will give him a mighty reward.

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ
وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿115﴾

the Messenger	الرَّسُولَ	opposes	يُشَاقِقِ	and whosoever	وَمَنْ
had become clear	تَبَيَّنَ	what	مَا	after	مِنْ بَعْدِ
and follows	وَيَتَّبِعْ	the guidance	الْهُدَىٰ	to him	لَهُ
(of) the believers	الْمُؤْمِنِينَ	the way	سَبِيلِ	other than	غَيْرَ
he has turned	تَوَلَّىٰ	what	مَا	We will turn him to	نُوَلِّهِ
and what an evil	وَسَاءَتْ	Hell	جَهَنَّمَ	We will burn him (in)	وَنُصْلِهِ
				distination (it is)	مَصِيرًا

Translit	<i>Wa Man Yushāqiqi Ar-Rasūla Min Ba`di Mā Tabayyana Lahu Al-Hudā Wa Yattabi` Ghayra Sabīli Al-Mu`minīna Nuwallīhi Mā Tawallā Wa Nuṣlihi Jahannama Wa Sā'at Maṣīrāan</i>
AhmedAli	اور جو کوئی رسول کی مخالفت کرے بعد اس کے کہ اس پر سیدھی راہ کھل چکی ہو اور سب مسلمانوں کے راستے کے خلاف چلے تو ہم اسے اسی طرف چلائیں گے جدھر وہ خود پھر گیا ہے اور اسے دوزخ میں ڈال دیں گے اور وہ بہت برا ٹھکانا ہے
Jalandhry	اور جو شخص سیدھا راستہ معلوم ہونے کے بعد پیغمبر کی مخالفت کرے اور مومنوں کے رستے کے سوا اور رستے پر چلے تو بدھروہ چلتا ہے ہم اسے ادھر ہی چلنے دیں گے اور (قیامت کے دن) جہنم میں داخل کریں گے اور وہ بری جگہ ہے
YusufAli	If anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men to Faith, We shall leave him in the path he has chosen, and land him in Hell, - what an evil refuge!
M.Khan	And whoever contradicts and opposes the Messenger (Muhammad SAW) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.
Pickthal	And whoso opposeth the messenger after the guidance (of Allah) hath been manifested unto him, and followeth other than the believer's way, We appoint for him that unto which he himself hath turned, and expose him unto hell - a hapless journey's end!
Shakir	And whoever acts hostilely to the Messenger after that guidance has become manifest to him, and follows other than the way of the believers, We will turn him to that to which he has (himself) turned and make him enter hell; and it is an evil resort.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ
ضَلَالًا بَعِيدًا ﴿116﴾

does not	لَا	Allah	اللَّهُ	verily	إِنَّ
someone is associated	يُشْرِكُ	that	أَنْ	forgive	يَغْفِرُ
what (is)	مَا	but He forgives	وَيَغْفِرُ	with Him	بِهِ

The Holy Quran

The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

to whom	لِمَنْ	that	ذَلِكَ	other than	دُونِ
associates others	يُشْرِكُ	and who	وَمَنْ	He wills	يَشَاءُ ۚ
he is mislead	ضَلَّ	indeed	فَقَدْ	with Allah	بِاللَّهِ
		far away	بَعِيدًا	misleading	ضَلَالًا

Translit	'Inna Allāha Lā Yaghfiru 'An Yushraka Bihi Wa Yaghfiru Mā Dūna <u>Dhālika</u> Liman Yashā'u Wa Man Yushrik Billāhi Faqad Ḍalla Ḍalālāan Ba`īdāan
AhmedAli	بے شک اللہ اس کو نہیں بخشتا جو کسی کو اس کا شریک بنائے اس کے سوا جسے چاہے بخش دے اور جس نے اللہ کا شریک ٹھہرایا وہ بڑی دور کی گمراہی میں جا پڑا
Jalandhry	خدا اس کے گناہ کو نہیں بخشے گا کہ کسی کو اس کا شریک بنایا جائے اور اس کے سوا (اور گناہ) جس کو چاہیے گا بخش دے گا۔ اور جس نے خدا کے ساتھ شریک بنایا وہ رستے سے دور جا پڑا
YusufAli	Allah forgiveth not (the sin of) joining other gods with Him: but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah, hath strayed far, far away (from the Right).
M.Khan	Verily! Allāh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allāh, has indeed strayed far away.
Pickthal	Lo! Allah pardoneth not that partners should be ascribed unto Him. He pardoneth all save that to whom He will. Whoso ascribeth partners unto Allah hath wandered far astray.
Shakir	Surely Allah does not forgive that anything should be associated with Him, and He forgives what is besides this to whom He pleases; and whoever associates anything with Allah, he indeed strays off into a remote error.

﴿117﴾ إِنَّ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَاثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا

besides Him	مِنْ دُونِهِ	they invoke	يَدْعُونَ	do not	إِنَّ
and do not	وَإِنْ	females	إِنَاثًا	but	إِلَّا
Satan	شَيْطَانًا	but	إِلَّا	they invoke	يَدْعُونَ
				rebellious	مَرِيدًا

Translit	'In Yad`ūna Min Dūnihi 'Illā 'Ināthāan Wa 'In Yad`ūna 'Illā <u>Shayṭānāan</u> Marīdāan
AhmedAli	یہ لوگ اللہ کے سوا عورتوں کی عبادت کرتے ہیں اور صرف شیطان سرکش کی عبادت کرتے ہیں
Jalandhry	یہ جو خدا کے سوا پرستش کرتے ہیں تو عورتوں کی اور پکارتے ہیں تو شیطان کی سرکش ہی کو
YusufAli	(The pagans), leaving Him, call but upon female deities: they call but upon Satan the persistent rebel!
M.Khan	They (all those who worship others than Allāh) invoke nothing but female deities besides Him (Allāh), and they invoke nothing but Shaitān (Satan), a persistent rebel!
Pickthal	They invoke in His stead only females; they pray to none else than Satan, a rebel
Shakir	They do not call besides Him on anything but idols, and they do not call on anything but a rebellious Shaitan.

﴿118﴾ لَعَنَهُ اللَّهُ ۖ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا

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and he said	وَقَالَ	Allah	اللَّهُ ُ	cursed him	لَعَنَهُ
Your slaves	عِبَادِكَ	of	مِنْ	I will take	لَأَتَّخِذَنَّ
		appointed	مَفْرُوضًا	a portion	نَصِيبًا

Translit	<i>La`anahu Allāhu Wa Qāla La'attakhidhanna Min `Ibādika Naṣībāan Mafrūdāan</i>
AhmedAli	جس پر اللہ کی لعنت ہے اور شیطان نے کہا کہ اے اللہ میں تیرے بندوں میں سے حصہ مقرر لوں گا
Jalandhry	جس پر خدا نے لعنت کی ہے (جو خدا سے) کہنے لگا میں تیرے بندوں سے (غیر خدا کی نذر دلو اگر مال کا) ایک مقرر حصہ لے لیا کروں گا۔
YusufAli	Allah did curse him, but he said: "I will take of Thy servants a portion marked off.
M.Khan	Allāh cursed him. And he [Shaitān (Satan)] said: "I will take an appointed portion of your slaves;
Pickthal	Whom Allah cursed, and he said: Surely I will take of Thy bondmen an appointed portion,
Shakir	Allah has cursed him; and he said: Most certainly I will take of Thy servants an appointed portion:

وَلَا ضِلَّيْنَهُمْ وَلَا مَنِّينَهُمْ وَلَا مُرْتَبَهُمْ فَلْيَبْتِكُنْ آذَانَ الْأَنْعَامِ وَلَا مُرْتَبَهُمْ فَلْيَغَيِّرْ خَلْقَ اللَّهِ ُ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا ﴿119﴾

and I will order them	وَلَا مُرْتَبَهُمْ	and I will arouse in them false desires	وَلَا مَنِّينَهُمْ	and I will mislead them	وَلَا ضِلَّيْنَهُمْ
(of) the cattle	الْأَنْعَامِ	ears	آذَانَ	and they will cut off	فَلْيَبْتِكُنْ
creation	خَلْقَ	and they will change	فَلْيَغَيِّرْ	and I will order them	وَلَا مُرْتَبَهُمْ
takes	يَتَّخِذِ	and who	وَمَنْ	(of) Allah	اللَّهُ ُ
besides	مِنْ دُونِ	as a guardian	وَلِيًّا	Satan	الشَّيْطَانَ
he has suffered	خَسِرَ	certainly	فَقَدْ	Allah	اللَّهُ
		a manifest	مُبِينًا	suffering	خُسْرَانًا

Translit	<i>Wa La'udillannahum Wa La'umanniannahum Wa La'amurannahum Falayubattikunna 'Ādhāna Al-'An`ām Wa La'amurannahum Falayughayyirunna Khalqa Allāhi Wa ManYattakhidhi Ash-Shayṭāna Walīyāan Min Dūni Allāhi Faqad Khasira Khusrānāan Mubīnāan</i>
AhmedAli	اور البتہ انہیں ضرور گمراہ کروں گا اور البتہ ضرور انہیں امیہیں دلاؤں گا اور البتہ ضرور انہیں علم کروں گا کہ جانوروں کے کان چیریں اور البتہ ضرور انہیں علم دوں گا کہ جانوروں کے کان چیریں اور البتہ ضرور انہیں علم دوں گا کہ اللہ کی بنائی ہوئی صورتیں بدلیں اور جو شخص اللہ کو چھوڑ کر شیطان کو دوست بنائے گا وہ صریح نقصان میں جا پڑا
Jalandhry	اور ان کو گمراہ کرتا اور امیہیں دلاتا ہوں گا اور یہ سکھاتا ہوں گا کہ جانوروں کے کان چیرتے رہیں اور (یہ بھی) کہتا ہوں گا کہ وہ خدا کی بنائی ہوئی صورتوں کو بدلتے رہیں اور جس شخص نے خدا کو چھوڑ کر شیطان کو دوست بنایا اور وہ صریح نقصان میں پڑ گیا
YusufAli	"I will mislead them and I will create in them false desires; I will order them to slit the ears of cattle and to deface the (fair) nature created by Allah." Whoever, forsaking Allah, takes Satan for a friend, hath of a surety suffered a loss that is manifest.
M.Khan	Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to

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	slit the ears of cattle, and indeed I will order them to change the nature created by Allāh." And whoever takes Shaitān (Satan) as a Walī (protector or helper) instead of Allāh, has surely suffered a manifest loss.
Pickthal	And surely I will lead them astray, and surely I will arouse desires in them, and surely I will command them and they will cut the cattle' ears, and surely I will command them and they will change Allah's creation. Whoso chooseth Satan for a patron instead of Allah is verily a loser and his loss is manifest.
Shakir	And most certainly I will lead them astray and excite in them vain desires, and bid them so that they shall slit the ears of the cattle, and most certainly I will bid them so that they shall alter Allah's creation; and whoever takes the Shaitan for a guardian rather than Allah he indeed shall suffer a manifest loss.

يَعِدُّهُمْ وَيُمْنِّيهِمْ ۖ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾

and does not	وَمَا	and arouses in them false desires	وَيُمْنِّيهِمْ ۖ	he makes promises to them	يَعِدُّهُمْ
but	إِلَّا	Satan	الشَّيْطَانُ	promise them	يَعِدُّهُمْ
				deception	غُرُورًا

Translit	Ya`iduhum Wa Yumannihim Wa Mā Ya`iduhumu Ash-Shayṭānu 'Illā Ghurūrān
AhmedAli	شیطان ان سے وعدے کرتا ہے اور انہیں امیدیں دلاتا ہے اور شیطان ان سے صرف جھوٹے وعدے کرتا ہے
Jalandhry	وہ ان کو وعدے دیتا رہا اور امیدیں دلاتا ہے اور جو کچھ شیطان انہیں وعدے دیتا ہے جو دھوکا ہی دھوکا ہے
YusufAli	Satan makes them promises, and creates in them false desires; but Satan's promises are nothing but deception.
M.Khan	He [Shaitan (Satan)] makes promises to them, and arouses in them false desires; and Shaitan's (Satan) promises are nothing but deceptions.
Pickthal	He promiseth them and stirreth up desires in them, and Satan promiseth them only to beguile.
Shakir	He gives them promises and excites vain desires in them; and the Shaitan does not promise them but to deceive.

أُولَئِكَ مَاوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾

is Hell	جَهَنَّمُ	their abode	مَاوَاهُمْ	these people	أُولَئِكَ
from it	عَنْهَا	they will find	يَجِدُونَ	and not	وَلَا
				an escape	مَحِيصًا

Translit	'Ulā'ika Ma'wāhum Jahannamu Wa Lā Yajidūna `Anhā Maḥiṣān
AhmedAli	ایسے لوگوں کا ٹھکانہ دوزخ ہے اور اس سے کہیں بچنے کے لیے جگہ نہ پائیں گے
Jalandhry	ایسے لوگوں کا ٹھکانہ جہنم ہے۔ اور وہ وہاں سے مخلصی نہیں پاسکیں گے
YusufAli	They (his dupes) will have their dwelling in Hell, and from it they will find no way of escape.
M.Khan	The dwelling of such (people) is Hell, and they will find no way of escape from it.
Pickthal	For such, their habitation will be hell, and they will find no refuge therefrom.
Shakir	These are they whose abode is hell, and they shall not find any refuge from it.

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وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ وَعْدَ اللَّهِ حَقًّا ۖ وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿122﴾

and did	وَعَمِلُوا	believed	آمَنُوا	but those who	وَالَّذِينَ
(to) Gardens	جَنَّاتٍ	We shall admit them	سَنُدْخِلُهُمْ	good deeds	الصَّالِحَاتِ
streams	الْأَنْهَارُ	under which	مِنْ تَحْتِهَا	flowing	تَجْرِي
forever	أَبَدًا ۖ	therein	فِيهَا	they will abide	خَالِدِينَ
is truth	حَقًّا ۖ	(of) Allah	اللَّهُ	Promise	وَعْدَ
than	مَنْ	(is) truer	أَصْدَقُ	and who	وَمَنْ
		in utterance	قِيلًا	Allah	اللَّهُ

Translit	Wa Al-Ladhīna 'Āmanū Wa `Amilū Aṣ-Ṣāliḥāti Sanudkhiluhum Jannātin Tajrī Min Taḥtiḥā Al-'Anḥāru <u>Khālīdīna</u> Fīḥā 'Abadān Wa`da Allāhi Ḥaqqān Wa Man 'Aṣḍaqu Mina Allāhi Qīlān				
AhmedAli	اور جو لوگ ایمان لائے اور اچھے کام کیے انہیں ہم باغوں میں داخل کرینگے جن کے نیچے نہریں بہتی ہیں ان میں ہمیشہ رہیں گے اللہ کا وعدہ سچا ہے اور اللہ سے زیادہ سچا کون ہے				
Jalandhry	اور جو لوگ ایمان لائے اور نیک کام کرتے رہے ان کو ہم بہشتوں میں داخل کریں گے جن کے نیچے نہریں جاری ہیں۔ ابدالآباد ان میں رہیں گے۔ یہ خدا کا سچا وعدہ ہے۔ اور خدا سے زیادہ بات کا سچا کون ہو سکتا ہے				
YusufAli	But those who believe and do deeds of righteousness— We shall soon admit them to Gardens, with rivers flowing beneath— to dwell therein for ever. Allah's promise is the truth, and whose word can be truer than Allah's?				
M.Khan	But those who believe (in the Oneness of Allāh - Islāmīc Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allāh's Promise is the Truth, and whose words can be truer than those of Allāh? (Of course, none).				
Pickthal	But as for those who believe and do good works We shall bring them into gardens underneath which rivers flow, wherein they will abide for ever. It is a promise from Allah in truth; and who can be more truthful than Allah in utterance?				
Shakir	And (as for) those who believe and do good, We will make them enter into gardens beneath which rivers flow, to abide therein for ever; (it is) a promise of Allah, true (indeed), and who is truer of word than Allah?				

لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِيٍّ أَهْلِ الْكِتَابِ ۚ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿123﴾

nor	وَلَا	your desires	بِأَمَانِيِّكُمْ	neither	لَيْسَ
(of) the Scripture	الْكِتَابِ ۚ	(of) People	أَهْلِ	desires	أَمَانِيٍّ
evil	سُوءًا	does	يَعْمَلْ	whoever	مَنْ
and not	وَلَا	for it	بِهِ	shall be requited	يُجْزَى

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besides	مِنْ دُونِ	for him	لَهُ	he will find	يَجِدُ
(and not) or	وَلَا	any protector	وَلِيًّا	Allah	اللَّهِ
				any helper	نَصِيرًا

Translit	<i>Laysa Bi'amānīyikum Wa Lā 'Amānīyi 'Ahli Al-Kitābi Man Ya`mal Sū'āan Yujza Bihi Wa Lā Yajid Lahu Min Dūni Allāhi Walīyāan Wa Lā Naṣīrāan</i>
AhmedAli	نہ تمہاری امیدوں پر مدار ہے اور نہ اہل کتاب کی امیدوں پر جو کوئی برائی کا کام کرے گا اس کی سزا دیا جائے گا اور اللہ کے سوا اپنا کوئی حمایتی اور مددگار نہیں پائے گا
Jalandhry	(نجات) نہ تو تمہاری آرزوؤں پر ہے اور نہ اہل کتاب کی آرزوؤں پر۔ جو شخص برے عمل کرے گا اسے اسی (طرح) کا بدلا دیا جائے گا اور وہ خدا کے سوا نہ کسی کو حمایتی پائے گا اور نہ مددگار
YusufAli	Not your desires, nor those of the people of the Book (can prevail): whoever works evil will be requited accordingly. Nor will he find, besides Allah, any protector or helper.
M.Khan	It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allāh.
Pickthal	It will not be in accordance with your desires, nor the desires of the People of the Scripture. He who doeth wrong will have the recompense thereof, and will not find against Allah any protecting friend or helper.
Shakir	(This) shall not be in accordance with your vain desires nor in accordance with the vain desires of the followers of the Book; whoever does evil, he shall be requited with it, and besides Allah he will find for himself neither a guardian nor a helper.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ

نَقِيرًا ﴿124﴾

good deeds	مِنْ الصَّالِحَاتِ	does	يَعْمَلُ	and whoever	وَمَنْ
or	أَوْ	male	ذَكَرٍ	(of)/whether	مِنْ
(is) a believer	مُؤْمِنٌ	and he	وَهُوَ	female	أُنْثَىٰ
Paradise	الْجَنَّةَ	would enter	يَدْخُلُونَ	these people	فَأُولَٰئِكَ
(even) a speck on the back of a date-stone	نَقِيرًا	they would be wronged	يُظْلَمُونَ	and not	وَلَا

Translit	<i>Wa Man Ya`mal Mina Aṣ-Ṣālihāti Min Dhakarīn 'Aw 'Unthá Wa Huwa Mu'uminun Fa'ulā'ika Yadhkhulūna Al-Jannata Wa Lā Yuẓlamūna Naqīrāan</i>
AhmedAli	اور جو کوئی اچھے کام کرے گا مرد ہے یا عورت درآئیں گے وہ ایماندار ہو تو وہ لوگ جنت میں داخل ہوں گے اور کھجور کے شگاف برابر بھی ظلم نہیں کیے جائیں گے
Jalandhry	اور جو نیک کام کرے گا مرد ہو یا عورت اور وہ صاحب ایمان بھی ہو گا تو ایسے لوگ بہشت میں داخل ہوں گے اور ان کی تل برابر بھی حق تلفی نہ کی جائے گی

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YusufAli	If any do deeds of righteousness,— be they male or female— and have faith, they will enter Heaven, and not the least injustice will be done to them.
M.Khan	And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allāh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a speck on the back of a date-stone, will be done to them.
Pickthal	And whoso doeth good works, whether of male or female, and he (or she) is a believer, such will enter paradise and they will not be wronged the dint in a date-stone.
Shakir	And whoever does good deeds whether male or female and he (or she) is a believer-- these shall enter the garden, and they shall not be dealt with a jot unjustly.

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَاتَّخَذَ اللَّهُ
إِبْرَاهِيمَ خَلِيلًا ﴿125﴾

in religion	دِينًا	can be better	أَحْسَنُ	and who	وَمَنْ
His face	وَجْهَهُ	submitted	أَسْلَمَ	than he who	مِمَّنْ
(is) righteous	مُحْسِنٌ	and he	وَهُوَ	to Allah	لِلَّهِ
(of) Abraham	إِبْرَاهِيمَ	religion	مِلَّةَ	and followed	وَاتَّبَعَ
				as a friend	خَلِيلًا

Translit	<i>Wa Man 'Aḥsanu Dīnān Mimman 'Aslama Wajhahu Lillāhi Wa Huwa Muḥsinun Wa Attaba`a Millata 'Ibrāhīma Ḥanīfāan Wa Attakhadha Allāhu 'Ibrāhīma Khālilāan</i>
AhmedAli	اس شخص سے بہتر دین میں کون ہے جس نے اللہ کے علم پر پیشانی رکھی اور وہ نیکی کرنے والا ہو اور ابراہیم غنیف کے دین کی پیروی کرے اور اللہ نے ابراہیم کو خاص دوست بنا لیا ہے
Jalandhry	اور اس شخص سے کس کا دین اچھا ہو سکتا ہے جس نے علم خدا کو قبول کیا اور وہ نیکی کا بھی ہے۔ اور ابراہیم کے دین کا پیرو ہے جو یکوں (مسلمان) تھے اور خدا نے ابراہیم کو اپنا دوست بنایا تھا
YusufAli	Who can be better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham the true in faith? For Allah did take Abraham for a friend.
M.Khan	And who can be better in religion than one who submits his face (himself) to Allāh (i.e. follows Allāh's religion of Islāmic Monotheism); and he is a Muhsin (a good-doer - see V.2:112). And follows the religion of Ibrāhīm (Abraham) Hanifa (Islāmic Monotheism - to worship none but Allāh Alone). And Allāh did take Ibrāhīm (Abraham) as a Khalil (an intimate friend)!
Pickthal	Who is better in religion than he who surrendereth his purpose to Allah while doing good (to men) and followeth the tradition of Abraham, the upright? Allah (Himself) chose Abraham for friend.
Shakir	And who has a better religion than he who submits himself entirely to Allah? And he is the doer of good (to others) and follows the faith of Ibrahim, the upright one, and Allah took Ibrahim as a friend.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿126﴾

(is) in	فِي	what	مَا	and for Allah	وَلِلَّهِ
(is) in	فِي	and what	وَمَا	the heavens	السَّمَاوَاتِ

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Sura # 4 – 176 Verses - Makkah

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Allah	اللَّهُ	and is	وَكَانَ	the earth	الْأَرْضِ ۚ
Ever-Encompassing	مُحِيطًا	thing	شَيْءٍ	of every	بِكُلِّ

Translit	<i>Wa Lillahi Mā Fī As-Samāwāti Wa Mā Fī Al-'Ardi Wa Kāna Allāhu Bikulli Shay'in Muḥīṭān</i>
AhmedAli	اور اللہ ہی کا ہے جو کچھ آسمانوں اور زمین میں ہے اور اللہ سب چیزوں کا احاطہ کیے ہوئے ہے
Jalandhry	اور آسمان و زمین میں جو کچھ ہے سب خدا ہی کا ہے۔ اور خدا ہر چیز پر احاطے کئے ہوئے ہے
YusufAli	But to Allah belongs all things in the heavens and on earth: and He it is that encompasseth all things.
M.Khan	And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever Encompassing all things:
Pickthal	Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. Allah ever surroundeth all things.
Shakir	And whatever is in the heavens and whatever is in the earth is Allah's; and Allah encompasses all things.

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۚ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى
النِّسَاءِ اللَّاتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعِفِينَ مِنَ الْوِلْدَانِ
وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿127﴾

women	النِّسَاءِ ۚ	about	فِي	and they ask you	وَيَسْتَفْتُونَكَ
instructs you	يُفْتِيكُمْ	Allah	اللَّهُ	say	قُلِ
is recited	يُتْلَىٰ	and what	وَمَا	about them	فِيهِنَّ
the Book	الْكِتَابِ	in	فِي	to you	عَلَيْكُمْ
girls	النِّسَاءِ	orphans	يَتَامَى	about	فِي
you give them	تُؤْتُونَهُنَّ	not	لَا	whom	اللَّاتِي
for them	لَهُنَّ	was ordained	كُتِبَ	what	مَا
you marry them	تَنْكِحُوهُنَّ	that	أَنْ	and you desire	وَتَرْغَبُونَ
children	الْوِلْدَانِ	among	مِنْ	and weak (and helpless)	وَالْمُسْتَضْعِفِينَ
for orphans	لِلْيَتَامَىٰ	you stand	تَقُومُوا	and that	وَأَنْ
you do	تَفْعَلُوا	and whatever	وَمَا	with justice	بِالْقِسْطِ ۚ
indeed	فَإِنَّ	good	خَيْرٍ	of	مِنْ
of it	بِهِ	is	كَانَ	Allah	اللَّهُ
				All-Aware	عَلِيمًا

Translit	<i>Wa Yastaftūnaka Fī An-Nisā' Quli Allāhu Yufīkum Fīhinna Wa Mā Yutlá `Alaykum Fī Al-Kitābi Fī</i>
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سورة النساء

	<i>Yatāmā An-Nisā' Al-Lāṭī Lā Tu'utūnahunna Mā Kutiba Lahunna Wa Targhabūna 'An Tankihūhunna Wa Al-Mustaḍ'afīna Mina Al-Wildāni Wa 'An Taqūmū Liliyatāmā Bil-Qisṭi Wa Mā Taf'alū Min Khayrin Fa'inna Allāha Kāna Bihi `Alīmāan</i>
AhmedAli	اور تجھ سے عورتوں کے نکاح کی رخصت مانگتے ہیں کہ دے اللہ تمہیں ان کی اجازت دیتا ہے اور وہ جو تمہیں قرآن سنایا جاتا ہے سو ان یتیم عورتوں کا حکم ہے جنہیں تم نہیں دیتے جو ان کے لیے مقرر کیا گیا ہے اور چاہتے ہو کہ ان سے نکاح کرو اور کمزور لڑکوں کے بارے میں ہے اور یہ کہ یتیموں کے حق میں انصاف پر قائم رہو اور جو تم نیکی کرو گے پس تحقیق اللہ اسے جاننے والا ہے
Jalandhry	(اے پیغمبر) لوگ تم سے (یتیم) عورتوں کے بارے میں فتویٰ طلب کرتے ہیں۔ کہہ دو کہ خدا تم کو ان کے (ساتھ نکاح کرنے کے) معاملے میں اجازت دیتا ہے اور جو حکم اس کتاب میں پہلے دیا گیا ہے وہ ان یتیم عورتوں کے بارے میں ہے جن کو تم ان کا حق تو دیتے نہیں اور خواہش رکھتے ہو کہ ان کے ساتھ نکاح کر لو اور (نیز) بیچارے بیکس بچوں کے بارے میں۔ اور یہ (بھی حکم دیتا ہے) کہ یتیموں کے بارے میں انصاف پر قائم رہو۔ اور جو بھلائی تم کرو گے خدا اس کو جانتا ہے
YusufAli	They ask thy instruction concerning the women. Say: Allah doth instruct you about them: and (remember) what hath been rehearsed unto you in the Book, concerning the orphans of women to whom ye give not the portions prescribed and yet whom ye desire to marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans. There is not a good deed which ye do, but Allah is well-acquainted therewith.
M.Khan	They ask your legal instruction concerning women, say: Allāh instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards Mahr and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allāh is Ever All-Aware of it.
Pickthal	They consult thee concerning women. Say: Allah giveth you decree concerning them, and the Scripture which hath been recited unto you (giveth decree), concerning female orphans and those unto whom ye give not that which is ordained for them though ye desire to marry them, and (concerning) the weak among children, and that ye should deal justly with orphans. Whatever good ye do, lo! Allah is ever Aware of it.
Shakir	And they ask you a decision about women. Say: Allah makes known to you His decision concerning them, and that which is recited to you in the Book concerning female orphans whom you do not give what is appointed for them while you desire to marry them, and concerning the weak among children, and that you should deal towards orphans with equity; and whatever good you do, Allah surely knows it.

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاصًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا ۚ وَالصُّلْحُ خَيْرٌ ۚ وَأُخْضِرَتِ الْأَنْفُسُ الشُّحَّ ۚ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ

خَبِيرًا ﴿128﴾

feared	خَافَتْ	a woman	امْرَأَةٌ	and if	وَإِنْ
cruelty	نُشُورًا	her husband	بَعْلِهَا	of	مِنْ
then (there is) no	فَلَا	desertion	إِعْرَاصًا	or	أَوْ
that	أَنْ	on both of them	عَلَيْهِمَا	blame	جُنَاحَ
a reconciliation	صُلْحًا ۚ	between themselves	بَيْنَهُمَا	they reconcile	يُصْلِحَا
and are swayed	وَأُخْضِرَتِ	(is) better	خَيْرٌ ۚ	and the reconciliation	وَالصُّلْحُ

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but if	وَإِنْ	by greed	الشُّحَّ	the souls	الْأَنْفُسُ
then verily	فَإِنَّ	and fear Allah	وَتَتَّقُوا	you do good	تُحْسِنُوا
with what	بِمَا	is	كَانَ	Allah	اللَّهُ
		Well-Acquainted	خَبِيرًا	you do	تَعْمَلُونَ

Translit	Wa 'Ini Amra'atun <u>Khāfat</u> Min Ba`lihā <u>Nushūzāan</u> 'Aw T`rādāan <u>Falā Junāha</u> 'Alayhimā 'AnYushlihā Baynahumā <u>Ṣulhāan</u> Wa Aṣ-Ṣulhu <u>Khayrun</u> Wa 'Uḥdirati Al-'Anfusu <u>Ash-Shuhhā</u> Wa 'In Tuḥsinū Wa Tattaqu Fa'inna Allāha Kāna Bimā Ta`malūna <u>Khabīrāan</u>
AhmedAli	اور اگر کوئی عورت اپنے خاوند کے لئے یا منہ پھیرنے سے ڈرے تو دونوں پر کوئی گناہ نہیں کہ آپس میں کسی طرح صلح کر لیں اور یہ صلح بہتر ہے اور دلوں میں حرص موجود ہے اور اگر تم نیکی کرو اور پرہیزگاری کرو تو اللہ کو تمہارے اعمال کی پوری خبر ہے
Jalandhry	اور اگر کسی عورت کو اپنے خاوند کی طرف سے زیادتی یا بے رغبتی کا اندیشہ ہو تم میاں بیوی پر کچھ گناہ نہیں کہ آپس میں کسی قرارداد پر صلح کر لیں۔ اور صلح خوب (چیز) ہے اور طبیعتیں تو بخل کی طرف مائل ہوتی ہیں اور اگر تم نیکو کاری اور پرہیزگاری کرو گے تو خدا تمہارے سب کاموں سے واقف ہے
YusufAli	If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practise self-restraint, Allāh is well-acquainted with all that ye do.
M.Khan	And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allāh is Ever Well-Acquainted with what you do.
Pickthal	If a woman feareth ill treatment from her husband, or desertion, it is no sin for them twain if they make terms of peace between themselves. Peace is better. But greed hath been made present in the minds (of men). If ye do good and keep from evil, lo! Allāh is ever Informed of what ye do.
Shakir	And if a woman fears ill usage or desertion on the part of her husband, there is no blame on them, if they effect a reconciliation between them, and reconciliation is better, and avarice has been made to be present in the (people's) minds; and if you do good (to others) and guard (against evil), then surely Allāh is aware of what you do.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ ۖ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوهَا كَالْمُعَلَّقَةِ ۚ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿129﴾

that	أَنْ	you be able	تَسْتَطِيعُوا	and never will	وَلَنْ
wives	النِّسَاءِ	between	بَيْنَ	you do justice	تَعْدِلُوا
so do not	فَلَا	you ardently desire	حَرَصْتُمْ ۖ	even if	وَلَوْ
inclination	الْمِيلِ	the whole	كُلِّ	you incline	تَمِيلُوا
but if	وَإِنْ	as hanging	كَالْمُعَلَّقَةِ ۚ	and leave her	فَتَدْرُوهَا
then indeed	فَإِنَّ	and fear Allah	وَتَتَّقُوا	you act rightly	تُصْلِحُوا
All-Forgiving	غَفُورًا	is	كَانَ	Allah	اللَّهُ
				Most Merciful	رَحِيمًا

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سورة النساء

Translit	<i>Wa Lan Tastaḥṣṣu 'An Ta`dilū Bayna An-Nisā' Wa Law Ḥaraṣtum Falā Tamīlū Kulla Al-Mayli Fataḥḥarūhā Kālmū 'allaqati Wa 'In Tuṣliḥū Wa Tattaqū Fa'inna Allāha Kāna GhafūrānRahīmāan</i>
AhmedAli	اور تم عورتوں کو ہرگز برابر نہیں رکھ سکو گے اگرچہ اس کی حرص کرو سو تم بالکل ہی ایک طرف نہ جھک جاؤ کہ دوسری عورت کو لٹکی ہوئی چھوڑ دو اور اگر اصلاح کرتے رہو اور پرہیزگاری کرتے رہو تو اللہ بخشنے والا مہربان ہے
Jalandhry	اور تم نواکثنا ہی پاہو عورتوں میں ہرگز برابری نہیں کر سکو گے تو ایسا بھی نہ کرنا کہ ایک ہی کی طرف ڈھل جاؤ اور دوسری کو (ایسی حالت میں) چھوڑ دو کہ گویا ادھر ہوا میں لٹک رہی ہے اور اگر آپس میں موافقت کر لو اور پرہیزگاری کرو تو خدا بخشنے والا مہربان ہے
YusufAli	Ye are never able to do justice between wives even if it is your ardent desire: but turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding and practise self-restraint, Allah is Oft-Forgiving Most Merciful.
M.Khan	You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allāh by keeping away from all that is wrong, then Allāh is Ever Oft-Forgiving, Most Merciful.
Pickthal	Ye will not be able to deal equally between (your) wives, however much ye wish (to do so). But turn not altogether away (from one), leaving her as in suspense. If ye do good and keep from evil, lo! Allah is ever Forgiving, Merciful.
Shakir	And you have it not in your power to do justice between wives, even though you may wish (it), but be not disinclined (from one) with total disinclination, so that you leave her as it were in suspense; and if you effect a reconciliation and guard (against evil), then surely Allah is Forgiving, Merciful.

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ ۚ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾

will make independent	يُغْنِ	they (two) separate	يَتَفَرَّقَا	and if	وَإِنْ
e from	مِنْ	all	كُلًّا	Allah	اللَّهُ
Allah	اللَّهُ	and is	وَكَانَ	His Bounty	سَعَتِهِ ۚ
		All-Wise	حَكِيمًا	All-Bounteous	وَاسِعًا

Translit	<i>Wa 'In Yatafarraqā Yughni Allāhu Kullā Min Sa`atihi Wa Kāna Allāhu Wāsi`āan Ḥakīmāan</i>
AhmedAli	اور اگر دونوں میاں بیوی جدا ہو جائیں تو اللہ اپنی وسعت سے ہر ایک کو بے پروا کر دے گا اور اللہ وسعت کرنے والا حکمت والا ہے
Jalandhry	اور اگر میاں بیوی (میں موافقت نہ ہو سکے اور) ایک دوسرے سے جدا ہو جائیں تو خدا ہر ایک کو اپنی دولت سے غنی کر دے گا اور خدا بڑی کشائش والا اور حکمت والا ہے
YusufAli	But if they disagree (and must part) Allah will provide abundance for all from His all-reaching bounty: for Allah is He Who careth for all and is Wise.
M.Khan	But if they separate (by divorce), Allāh will provide abundance for everyone of them from His Bounty. And Allāh is Ever All-Sufficient for His creatures' need, All-Wise.
Pickthal	But if they separate, Allah will compensate each out of His abundance. Allah is ever All-Embracing, All-Knowing.
Shakir	And if they separate, Allah will render them both free from want out of His ampleness, and Allah is Ample-giving, Wise.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۚ إِنَّ تَكْفُرًا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ غَنِيًّا
حَمِيدًا ﴿131﴾

(is) in	فِي	whatever	مَا	and for Allah (is)	وَلِلَّهِ
(is) in	فِي	and whatever	وَمَا	the heavens	السَّمَاوَاتِ
We had advised	وَصَّيْنَا	and verily	وَلَقَدْ	the earth	الْأَرْضِ ۖ
the Scriptuer	الْكِتَابِ	were given	أُوتُوا	those who	الَّذِينَ
that	أَنْ	and to you	وَإِيَّاكُمْ	before you	مِنْ قَبْلِكُمْ
and if	وَإِنْ	Allah	اللَّهُ ۚ	you fear	اتَّقُوا
belongs to Allah	لِلَّهِ	then verily	فَإِنَّ	you disbelieve	تَكْفُرُوا
the heavens	السَّمَاوَاتِ	(is) in	فِي	what	مَا
the earth	الْأَرْضِ ۖ	(is) in	فِي	and what	وَمَا
Ever Rich	غَنِيًّا	Allah	اللَّهُ	and is	وَكَانَ
				Most Praise-worthy	حَمِيدًا

Translit	<i>Wa Lillahi Mā Fī As-Samāwāti Wa Mā Fī Al-'Ardi Wa Laqad Waṣṣaynā Al-Ladhīna 'Utū Al-Kitāba Min Qablikum Wa 'Iyākum 'Ani Attaqū Allāha Wa 'In Takfurū Fa'inna Lillāhi Mā Fī As-Samāwāti Wa Mā Fī Al-'Ardi Wa Kāna Allāhu Ḡhanīyāan Ḥamīdāan</i>
AhmedAli	اور جو کچھ آسمانوں اور جو کچھ زمین میں ہے وہ اللہ ہی کا ہے اور ہم نے پہلی کتاب والوں کو اور تمہیں حکم دیا ہے کہ اللہ سے ڈرو اور اگر ناشکری کرو گے تو جو کچھ آسمانوں میں ہے اور جو کچھ زمین میں ہے سب اللہ ہی کا ہے اور اللہ بے پرواہ تعریف کیا ہوا ہے
Jalandhry	اور جو کچھ آسمانوں اور جو کچھ زمین میں ہے سب خدا ہی کا ہے۔ اور بن لوگوں کو تم سے پہلے کتاب دی گئی تھی ان کو بھی اور (اے محمد صلی اللہ علیہ وسلم) تم کو بھی ہم نے حکم تاکید کیا ہے کہ خدا سے ڈرتے رہو اور اگر کفر کرو گے تو (مجھ رکھو کہ) جو کچھ آسمانوں میں اور جو کچھ زمین میں ہے سب خدا ہی کا ہے۔ اور خدا بے پروا اور سزاوار حمد و ثنا ہے
YusufAli	To Allah belong all things in the heavens and on earth. Verily We have directed the people of the Book before you and you (O Muslims) to fear Allah. But if ye deny Him lo! unto Allah belong all things in the heavens and on earth, and Allah is free of all wants, worthy of all praise.
M.Khan	And to Allāh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allāh, and keep your duty to Him, But if you disbelieve, then unto Allāh belongs all that is in the heavens and all that is in the earth, and Allāh is Ever Rich (Free of all wants), Worthy of all praise.
Pickthal	Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And We charged those who received the Scripture before you, and (We charge) you, that ye keep your duty toward Allah. And if ye disbelieve, lo! unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth, and Allah is ever Absolute, Owner of Praise.
Shakir	And whatever is in the heavens and whatever is in the earth is Allah's and certainly We enjoined those who

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were given the Book before you and (We enjoin) you too that you should be careful of (your duty to) Allah; and if you disbelieve, then surely whatever is in the heavens and whatever is in the earth is Allah's and Allah is Self-sufficient, Praise-worthy.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَفَى بِاللَّهِ وَكِيلًا ﴿132﴾

(is) in	فِي	what	مَا	and belongs to Allah	وَلِلَّهِ
(is) in	فِي	and what	وَمَا	the heavens	السَّمَاوَاتِ
Allah	بِاللَّهِ	and suffices	وَكَفَى	the earth	الْأَرْضِ ۚ
				as a Defender/Disposer pf affairs	وَكَيلًا

Translit	<i>Wa Lillahi Mā Fī As-Samāwāti Wa Mā Fī Al-'Ardī Wa Kafā Billāhi Wa Kīlāan</i>
AhmedAli	اور جو کچھ آسمانوں اور زمین میں سب اللہ ہی کا ہے اور اللہ کارساز کافی ہے
Jalandhry	اور (پھر سن رکھو کہ) جو کچھ آسمانوں میں اور جو کچھ زمین میں ہے سب خدا ہی کا ہے اور خدا کارساز کافی ہے
YusufAli	Yea, unto Allah belongs all things in the heavens and on earth and enough is Allah to carry through all affairs.
M.Khan	And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever All-Sufficient as a Disposer of affairs.
Pickthal	Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And Allah is sufficient as Defender.
Shakir	And whatever is in the heavens and whatever is in the earth is Allah's, and Allah is sufficient as a Protector.

إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ۚ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿133﴾

He can take you away	يُذْهِبْكُمْ	He wills	يَشَأْ	if	إِنْ
and bring	وَيَأْتِ	people	النَّاسُ	O	أَيُّهَا
Allah	اللَّهُ	and is	وَكَانَ	others	بِآخَرِينَ ۚ
All-Potent	قَدِيرًا	that	ذَٰلِكَ	over	عَلَىٰ

Translit	<i>'In Yashā' Yudh/hibkum 'Ayyuhā An-Nāsu Wa Ya'ti Bi'ākharīna Wa Kāna Allāhu `Alā Dhālika Qadīrāan</i>
AhmedAli	اگر چاہے تو اے لوگو تمہیں لے جائے اور اوروں کو لے آئے اور اللہ اس پر قادر ہے
Jalandhry	لوگو! اگر وہ چاہے تو تم کو فنا کر دے اور (تمہاری جگہ) اور لوگوں کو پیدا کر دے۔ اور خدا اس بات پر قادر ہے
YusufAli	If it were His will, He could destroy you, O mankind and create another race: for He hath power this to do.
M.Khan	If He wills, He can take you away, O people, and bring others. And Allāh is Ever All-Potent over that.
Pickthal	If He will, He can remove you, O people, and produce others (in your stead). Allah is Able to do that.
Shakir	If He please, He can make you pass away, O people! and bring others; and Allah has the power to do this.

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۖ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا

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reward	ثَوَابٌ	desires	كَانَ يُرِيدُ	whoever	مَنْ
Allah	اللَّهُ	then with	فَعِنْدَ	(of this) world	الدُّنْيَا
and the Hereafter	وَالْآخِرَةِ ۖ	(of this) world	الدُّنْيَا	(is) reward	ثَوَابُ
All-Hearing	سَمِيعًا	Allah	اللَّهُ	and is	وَكَانَ
				All-Seeing	بَصِيرًا

Translit	Man Kāna Yurīdu Thawāba Ad-Dunyā Fa `inda Allāhi Thawābu Ad-Dunyā Wa Al-'Ākhirati Wa Kāna Allāhu Samī`ān Baṣīrān
AhmedAli	جو شخص دنیا کا ثواب چاہتا ہے تو اللہ کے ہاں دنیا اور آخرت کا ثواب ہے اور اللہ سننے والا دیکھنے والا ہے
Jalandhry	جو شخص دنیا (میں عملوں) کی جزا کا طالب ہو تو خدا کے پاس دنیا اور آخرت (دونوں) کے لئے اجر (موجود) میں۔ اور خدا سنتا دیکھتا ہے
YusufAli	If anyone desires a reward in this life, in Allah's (gift) is the reward (both) of this life and of the Hereafter: for Allah is He that heareth and seeth (all things).
M.Khan	Whoever desires a reward in this life of the world, then with Allāh (Alone and none else) is the reward of this worldly life and of the Hereafter. And Allāh is Ever All-Hearer, All-Seer.
Pickthal	Whoso desireth the reward of the world, (let him know that) with Allah is the reward of the world and the Hereafter. Allah is ever Hearer, Seer.
Shakir	Whoever desires the reward of this world, then with Allah is the reward of this world and the hereafter; and Allah is Hearing, Seeing.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ ۚ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلَوُّوا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿135﴾

believe	آمِنُوا	who	الَّذِينَ	O you	يَا أَيُّهَا
of justice	بِالْقِسْطِ	upholder	قَوَّامِينَ	you be	كُونُوا
though (it be)	وَلَوْ	for Allah	لِلَّهِ	as witnesses	شُهَدَاءَ
or	أَوْ	Yourselves	أَنْفُسِكُمْ	against	عَلَىٰ
if	إِنْ	and relatives	وَالْأَقْرَبِينَ ۚ	parents	الْوَالِدَيْنِ
or	أَوْ	rich	غَنِيًّا	he be	يَكُنْ
(has) more right	أَوْلَىٰ	Allah	فَاللَّهُ	poor	فَقِيرًا
you follow	تَتَّبِعُوا	so do not	فَلَا	than both of them	بِهِمَا ۚ

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you do justice	تَعْدِلُوا ۖ	that	أَنْ	(your) desires	الْهَوَىٰ
Or	أَوْ	you distort	تَلُؤُوا	and if	وَإِنْ
Allah	اللَّهُ	then	فَإِنَّ	you feefrain	تُعْرِضُوا
you do	تَعْمَلُونَ	of what	بِمَا	is	كَانَ
				Well-Aware	خَبِيرًا

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū Kūnū Qawwāmīna Bil-Qisṭi Shuhadā'a Lillāhi Wa Law 'Alā'Anfusikum 'Awi Al-Wālidayni Wa Al-'Aqrabīna 'In Yakun Ḡhanīyāan 'Aw Faqīrāan Fa-Allāhu 'Awlā Bihimā Falā Tattabi'ū Al-Hawā 'An Ta`dilū Wa 'In Talwū 'Aw Tu`ridū Fa'inna Allāha Kāna Bimā Ta`malūna <u>Khābīrāan</u>
AhmedAli	اے ایمان والو! انصاف پر قائم رہو اور اللہ کی طرف گواہی دو اگرچہ اپنی جانوں پر ہو یا اپنے ماں باپ اور رشتہ داروں پر اگر کوئی مالدار ہے یا فقیر ہے تو اللہ ان کا تم سے زیادہ خیر خواہ ہے سو تم انصاف کرنے میں دل کی خواہش کی پیروی نہ کرو اور اگر تم کج بیانی کرو گے یا پہلو تہی کرو گے تو بلاشبہ اللہ تمہارے سب اعمال سے باخبر ہے
Jalandhry	اے ایمان والو! انصاف پر قائم رہو اور خدا کے لئے سچی گواہی دو خواہ (اس میں) تمہارا یا تمہارے ماں باپ اور رشتہ داروں کا نقصان ہی ہو۔ اگر کوئی امیر ہے یا فقیر تو خدا ان کا خیر خواہ ہے۔ تو تم خواہش نفس کے پیچھے چل کر عدل کو نہ چھوڑ دینا۔ اگر تم پیچیدہ شہادت دو گے یا (شہادت سے) پچھتا پناہو گے تو (جان رکھو) خدا تمہارے سب کاموں سے واقف ہے
YusufAli	O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts) lest ye swerve and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do.
M.Khan	O you who believe! Stand out firmly for justice, as witnesses to Allāh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allāh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice, and if you distort your witness or refuse to give it, verily, Allāh is Ever Well-Acquainted with what you do.
Pickthal	O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (them ye are). So follow not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever Informed of what ye do.
Shakir	O you who believe! be maintainers of justice, bearers of witness of Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is nearer to them both in compassion; therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ
مِنْ قَبْلُ ۚ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

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believe	آمِنُوا	who	الَّذِينَ	O you	يَا أَيُّهَا
and His Messenger	وَرَسُولِهِ	in Allah	بِاللَّهِ	believe	آمِنُوا

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He has sent down	نَزَلَ	which	الَّذِي	and the Book	وَالْكِتَابِ
and the Scripture	وَالْكِتَابِ	to His Messenger	رَسُولِهِ	to	عَلَى
before	مِنْ قَبْلُ ۚ	He sent down	أَنْزَلَ	which	الَّذِي
in Allah	بِاللَّهِ	disbelieves	يَكْفُرُ	and whosoever	وَمَنْ
and His Messenger	وَرَسُولِهِ	and His Books	وَكُتُبِهِ	and His angels	وَمَلَائِكَتِهِ
then indeed	فَقَدْ	the Last	الْآخِرِ	and Day	وَالْيَوْمِ
far away	بَعِيدًا	a misleading	ضَالًّا	he is mislead	ضَلَّ

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Āminū Billāhi Wa Rasūlihi Wa Al-Kitābi Al-Ladhī Nazzala 'Alā Rasūlihi Wa Al-Kitābi Al-Ladhī 'Anzala Min Qablu Wa Man Yakfur Billāhi Wa Malā'ikatihi Wa Kutubihi Wa Rusulihi Wa Al-Yawmi Al-'Ākhiri Faqad Ḍalla Ḍalālān Ba`īdān				
AhmedAli	اے ایمان والو! اللہ اور اس کے رسول پر یقین لاؤ اور اس کتاب پر جو اس نے اپنے رسول پر نازل کی ہے اور اس کتاب پر جو پہلے نازل کی تھی اور جو کوئی اللہ کا انکار کرے اور اس کے فرشتوں کا اور اس کے رسولوں کا اور قیامت کے دن کا تو وہ شخص بڑی دور کی گمراہی میں جا پڑا				
Jalandhry	مومنو! خدا پر اور اس کے رسول پر اور جو کتاب اس نے اپنی پیغمبر (آخر الزماں) پر نازل کی ہے اور جو کتابیں اس سے پہلے نازل کی تھیں سب پر ایمان لاؤ۔ اور جو شخص خدا اور اس کے فرشتوں اور اس کی کتابوں اور اس کے پیغمبروں اور روز قیامت سے انکار کرے وہ رستے سے بھٹک کر دور جا پڑا				
YusufAli	O ye who believe! Believe in Allah and his Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before (him). And who denieth Allah, His angels, His Books, His Messengers, and the Day of Judgment, hath gone far, far astray.				
M.Khan	O you who believe! Believe in Allāh, and His Messenger (Muhammad SAW), and the Book (the Qur'ān) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allāh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away				
Pickthal	O ye who believe! Believe in Allah and His messenger and the Scripture which He hath revealed unto His messenger, and the Scripture which He revealed aforetime. Whoso disbelieveth in Allah and His angels and His scriptures and His messengers and the Last Day, he verily hath wandered far astray.				
Shakir	O you who believe! believe in Allah and His Messenger and the Book which He has revealed to His Messenger and the Book which He revealed before; and whoever disbelieves in Allah and His angels and His messengers and the last day, he indeed strays off into a remote error.				

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَرَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا

لِيَهْدِيَهُمْ سَبِيلًا ﴿137﴾

believe	آمَنُوا	those who	الَّذِينَ	verily	إِنَّ
then	ثُمَّ	disbelieve	كَفَرُوا	then	ثُمَّ
disbelieve	كَفَرُوا	then	ثُمَّ	believe	آمَنُوا
(in their) disbelief	كُفْرًا	increased	أَرَادُوا	then	ثُمَّ
forgive	لِيَغْفِرَ	Allah	اللَّهُ	neither will	لَمْ يَكُنِ

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Sura # 4 – 176 Verses - Makkah

سورة النساء

will guide them	لِيَهْدِيَهُمْ	nor	وَلَا	them	لَهُمْ
				(on the Right) Way	سَبِيلًا

Translit	'Inna Al-Ladhīna 'Āmanū Thumma Kafarū Thumma 'Āmanū Thumma Kafarū Thumma Azdādū Kufrāan Lam Yakuni Allāhu Liyaghfirah Lahum Wa Lā Liyahdiyahum Sabīlāan				
AhmedAli	بے شک وہ لوگ جو ایمان لائے پھر کفر کیا پھر ایمان لائے پھر کفر کیا پھر کفر میں بڑھتے رہے تو اللہ ان کو ہرگز نہیں بخشنے گا اور نہ انہیں راہ دکھائے گا				
Jalandhry	جو لوگ ایمان لائے پھر کافر ہو گئے پھر ایمان لائے پھر کافر ہو گئے پھر کفر میں بڑھتے گئے ان کو خدا نہ تو بخشنے گا اور نہ سیدھا راستہ دکھائے گا				
YusufAli	Those who believe then reject Faith, then believe (again) and (again) reject Faith and go on increasing in unbelief—Allah will not forgive them, nor guide them on the way.				
M.Khan	Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allāh will not forgive them, nor guide them on the (Right) Way				
Pickthal	Lo! those who believe, then disbelieve and then (again) believe, then disbelieve, and then increase in disbelief, Allah will never pardon them, nor will He guide them unto a way.				
Shakir	Surely (as for) those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will not forgive them nor guide them in the (right) path.				

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿138﴾

that	بِأَنَّ	(to) the hypocrites	الْمُنَافِقِينَ	give tidings	بَشِّرِ
painful	أَلِيمًا	torment	عَذَابًا	for them (is)	لَهُمْ

Translit	Bashshiri Al-Munāfiqīna Bi'anna Lahum `Adhābāan 'Alīmāan				
AhmedAli	منافقوں کو خوشخبری سنا دے کہ ان کے واسطے دردناک عذاب ہے				
Jalandhry	(اے پیغمبر) منافقوں (یعنی دورنے لوگوں) کو بشارت سنا دو کہ ان کے لئے دکھ دینے والا عذاب (تیار) ہے				
YusufAli	To the Hypocrites give the glad tidings that there is for them a grievous penalty.—				
M.Khan	Give to the hypocrites the tidings that there is for them a painful torment.				
Pickthal	Bear unto the hypocrites the tidings that for them there is a painful doom;				
Shakir	Announce to the hypocrites that they shall have a painful chastisement:				

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ أَيْتَعُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ

جَمِيعًا ﴿139﴾

the disbelievers	الْكَافِرِينَ	take	يَتَّخِذُونَ	those who	الَّذِينَ
believers	الْمُؤْمِنِينَ ۚ	instead of	مِنْ دُونِ	as allies	أَوْلِيَاءَ
honour	الْعِزَّةَ	from them	عِنْدَهُمُ	do they seek?	أَيْتَعُونَ
for Allah	لِلَّهِ	the honour (is)	الْعِزَّةَ	verily	فَإِنَّ
				all together	جَمِيعًا

The Holy Quran

The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

Translit	<i>Al-Ladhīna Yattakhidhūna Al-Kāfirīna 'Awliyā'a Min Dūni Al-Mu'uminīna 'Ayabtaghūna 'Indahumu Al-'Izzata Fa'inna Al-'Izzata Lillāhi Jamī'āan</i>
AhmedAli	وہ جو مسلمانوں کو چھوڑ کر کافروں کو اپنا دوست بناتے ہیں کیا ان کے ہاں سے عزت چاہتے ہیں سو ساری عزت اللہ ہی کے قبضہ میں ہے
Jalandhry	جو مومنوں کو چھوڑ کر کافروں کو دوست بناتے ہیں۔ کیا یہ ان کے ہاں عزت حاصل کرنا چاہتے ہیں تو عزت تو سب خدا ہی کی ہے
YusufAli	Those who take for friends Unbelievers rather than Believers: is it honour they seek among them? Nay,— all honour is with Allah.
M.Khan	Those who take disbelievers for Auliya' (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allāh belongs all honour, power and glory.
Pickthal	Those who chose disbelievers for their friends instead of believers! Do they look for power at their hands? Lo! all power appertaineth to Allah.
Shakir	Those who take the unbelievers for guardians rather than believers. Do they seek honor from them? Then surely all honor is for Allah.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا
مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثْلُهُمْ ۚ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ
وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

to you	عَلَيْكُمْ	He has sent down	نَزَّلَ	and indeed	وَقَدْ
that	أَنْ	the Scripture	الْكِتَابِ	in	فِي
Verses	آيَاتِ	you hear	سَمِعْتُمْ	when	إِذَا
(these)	بِهَا	being rejected	يُكْفَرُ	(of) Allah	اللَّهِ
then do not	فَلَا	(these)	بِهَا	and being mocked at	وَيُسْتَهْزَأُ
until	حَتَّى	with them	مَعَهُمْ	you sit	تَقْعُدُوا
a talk	حَدِيثٍ	in	فِي	they engage	يَخُوضُوا
then	إِذَا	indeed you	إِنَّكُمْ	other than that	غَيْرِهِ ۚ
Allah	اللَّهُ	certainly	إِنَّ	(are) like them	مِثْلُهُمْ ۚ
and the disbelievers	وَالْكَافِرِينَ	the hypocrites	الْمُنَافِقِينَ	(would) collect	جَامِعُ
all together	جَمِيعًا	Hell	جَهَنَّمَ	in	فِي

Translit	<i>Wa Qad Nazzala `Alaykum Fi Al-Kitābi 'An 'Idhā Sami'tum 'Āyāti Allāhi Yukfaru Bihā Wa Yustahza'u Bihā Falā Taq'udū Ma'ahum Ḥattā Yakhūdu Fi Ḥadīthin Ghayrihi 'Innakum 'Idhāan Mithlūhum 'Inna Allāha Jāmi'u Al-Munāfiqīna Wa Al-Kāfirīna Fi Jahannama Jamī'āan</i>
AhmedAli	اور اللہ نے تم پر قرآن میں حکم اتارا ہے کہ جب تم اللہ کی آیتوں پر انکار اور مذاق ہوتا سنو تو ان کے ساتھ نہ بیٹھو یہاں تک کہ کسی بات میں مشغول ہوں ورنہ تم بھی ان جیسے ہو جاؤ گے اور اللہ منافقوں اور کافروں کو دوزخ میں ایک ہی جگہ اکٹھا کرنے والا ہے

Jalandhry	اور خدا نے تم (مومنوں) پر اپنی کتاب میں (یہ علم) نازل فرمایا ہے کہ جب تم (کفیں) سنو کہ خدا کی آیتوں سے انکار ہو رہا ہے اور ان کی ہنسی اڑانی جاتی ہے تو جب تک وہ لوگ اور باتیں (نہ) کرنے لگیں۔ ان کے پاس مت بیٹھو۔ ورنہ تم بھی انہیں جیسے ہو جاؤ گے۔ کچھ شک نہیں کہ خدا منافقوں اور کافروں سب کو دوزخ میں اکٹھا کرنے والا ہے
Yusuf Ali	Already has He sent you word in the Book, that when ye hear the signs of Allah held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme: if ye did, ye would be like them. For Allah will collect the Hypocrites and those who defy faith—all in hell—
M. Khan	And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allâh will collect the hypocrites and disbelievers all together in Hell,
Pickthal	He hath already revealed unto you in the Scripture that, when ye hear the revelations of Allah rejected and derided, (ye) sit not with them (who disbelieve and mock) until they engage in some other conversation. Lo! in that case (if ye stayed) ye would be like unto them. Lo! Allah will gather hypocrites and disbelievers, all together, into hell;
Shakir	And indeed He has revealed to you in the Book that when you hear Allah's communications disbelieved in and mocked at do not sit with them until they enter into some other discourse; surely then you would be like them; surely Allah will gather together the hypocrites and the unbelievers all in hell.

الَّذِينَ يَتَّبِعُونَكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحْوَذْ عَلَيْكُمْ وَنَمْنَعُكُمُ مِنَ الْمُؤْمِنِينَ ۖ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ ۚ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾

to you	بِكُمْ	watching closely	يَتَّبِعُونَ	those who are	الَّذِينَ
for you	لَكُمْ	(there) was	كَانَ	if	فَإِنْ
Allah	اللَّهُ	from	مِنْ	a victory	فَتْحٌ
we	نَكُنْ	were not	أَلَمْ	they said	قَالُوا
(there) was	كَانَ	and if	وَإِنْ	with you	مَعَكُمْ
they said	قَالُوا	a chance	نَصِيبٌ	for disbelievers	لِلْكَافِرِينَ
over you	عَلَيْكُمْ	we have mastery	نَسْتَحْوَذْ	did not	أَلَمْ
the believers	الْمُؤْمِنِينَ ۖ	from	مِنْ	and (did) we protect you	وَنَمْنَعُكُمْ
between you	بَيْنَكُمْ	will judge	يَحْكُمُ	and Allah	فَاللَّهُ
and never will	وَلَنْ	(of) Resurrection	الْقِيَامَةِ ۚ	(on) the Day	يَوْمَ
for the disbelievers	لِلْكَافِرِينَ	Allah	اللَّهُ	make	يَجْعَلُ
a way	سَبِيلًا	the believers	الْمُؤْمِنِينَ	over	عَلَى

Translit Al-Ladhīna Yatarabbaḥūna Bikum Fa'in Kāna Lakum Fathun Mina Allāhi Qālū 'Alam NakunMa`akum Wa 'In Kāna Lilkāfirīna Naṣībun Qālū 'Alam Nastahwidh `Alaykum Wa Namna`kumMina Al-Mu'uminīna Fa-

The Holy Quran

The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

	<i>Allāhu Yahkumu Baynakum Yawma Al-Qiyāmati Wa Lan Yaj'ala Allāhu Lilkāfirīna `Alā Al-Mu'uminīna Sabilāan</i>
AhmedAli	وہ منافق جو تمہارے متعلق انتظار کرتے ہیں پھر اگر تمہیں اللہ کی طرف سے فتح ہو تو کہتے ہیں کیا ہم تمہارے ساتھ نہ تھے اور اگر کافروں کو کچھ حصہ مل جائے تو کہتے ہیں کیا ہم تم پر غالب نہ آنے لگے تھے اور کیا ہم نے تمہیں مسلمانوں سے بچا نہیں لیا سوال اللہ تمہارا اور ان کا قیامت میں فیصلہ کرے گا اور (وہاں) اللہ کافروں کو مسلمانوں کے مقابلہ میں ہرگز غالب نہیں کرے گا
Jalandhry	جو تم کو دیکھتے رہتے ہیں اگر خدا کی طرف سے تم کو فتح ملے تو کہتے ہیں کیا ہم تمہارے ساتھ نہ تھے۔ اور اگر کافروں کو (فتح) نصیب ہو تو (ان سے) کہتے ہیں کیا ہم تم پر غالب نہیں تھے اور تم کو مسلمانوں (کے ہاتھ) سے بچایا نہیں۔ تو خدا تم میں قیامت کے دن فیصلہ کر دے گا۔ اور خدا کافروں کو مومنوں پر ہرگز غلبہ نہیں دے گا
YusufAli	(These are) the ones who wait and watch about you: if ye do gain a victory from Allah they say: "Were we not with you?" — But if the Unbelievers gain a success, they say (to them): "Did we not gain an advantage over you, and did we not guard you from the believers?" But Allah will judge betwixt you on the Day of Judgment. And never will Allah grant to the Unbelievers a way (to triumph) over the Believers.
M.Khan	Those (hypocrites) who wait and watch about you; if you gain a victory from Allāh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allāh will judge between you (all) on the Day of Resurrection. And never will Allāh grant to the disbelievers a way (to triumph) over the believers.
Pickthal	Those who wait upon occasion in regard to you and, if a victory cometh unto you from Allah, say: Are we not with you? and if the disbelievers meet with a success say: Had we not the mastery of you, and did we not protect you from the believers? - Allah will judge between you at the Day of Resurrection, and Allah will not give the disbelievers any way (of success) against the believers.
Shakir	Those who wait for (some misfortune to befall) you then If you have a victory from Allah they say: Were we not with you? And if there IS a chance for the unbelievers, they say: Did we not acquire the mastery over you and defend you from the believers? So Allah shall Judge between you on the day of resurrection, and Allah will by no means give the unbelievers a way against the believers.

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

in	إِنَّ	indeed	الْمُنَافِقِينَ	the hypocrites	يُخَادِعُونَ	(seek to) deceive
Allah	اللَّهُ	Allah	وَهُوَ	but (it is) He (Who)	خَادِعُهُمْ	deceives them
and when	وَإِذَا	قَامُوا	قَامُوا	they stand up	إِلَى	to
the prayer	الصَّلَاةِ	قَامُوا	قَامُوا	they stand	كُسَالَى	with laziness
to be seen	يُرَاءُونَ	النَّاسَ	النَّاسَ	(of) men	وَلَا	and do not
they remember	يَذْكُرُونَ	اللَّهُ	اللَّهُ	Allah	إِلَّا	but
little	قَلِيلًا					

Translit	'Inna Al-Munāfiqīna Yukhādī'ūna Allāha Wa Huwa Khādī'uhum Wa 'Idhā Qāmū 'Ilā Aṣ-Ṣalāati Qāmū Kusālā Yurā'ūna An-Nāsa Wa Lā Yadhkurūna Allāha 'Illā Qalīlān
AhmedAli	منافق اللہ کو فریب دیتے ہیں اور وہی ان کو فریب دے گا اور جب وہ نماز میں کھڑے ہوتے ہیں تو ست بن کر کھڑے ہوتے ہیں لوگوں کو دکھاتے ہیں اور

The Holy Quran

The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

	اللہ کو بہت کم یاد کرتے ہیں
Jalandhry	منافق (ان پالوں سے اپنے نزدیک) خدا کو دھوکا دیتے ہیں (یہ اس کو کیا دھوکا دیں گے) وہ انہیں کو دھوکے میں ڈالنے والا ہے اور جب یہ نماز کو کھڑے ہوتے ہیں تو ست اور کاہل ہو کر (صرف) لوگوں کے دکھانے کو اور خدا کی یاد ہی نہیں کرتے مگر بہت کم
YusufAli	The Hypocrites—they think they are over-reaching Allah but He will over-reach them: when they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance.
M.Khan	Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.
Pickthal	Lo! the hypocrites seek to beguile Allah, but it is He Who beguileth them. When they stand up to worship they perform it languidly and to be seen of men, and are mindful of Allah but little;
Shakir	Surely the hypocrites strive to deceive Allah, and He shall requite their deceit to them, and when they stand up to prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah save a little.

مُذَبِّدِينَ بَيْنَ ذَلِكَ لَا إِلَى هُوَ لَا إِلَى هُوَ ۚ وَمَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا

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(this and) that	ذَلِكَ	between	بَيْنَ	swaying	مُذَبِّدِينَ
these	هُؤُلَاءِ	to	إِلَى	neither	لَا
those	هُؤُلَاءِ ۚ	to	إِلَى	nor	وَلَا
Allah	اللَّهُ	sends astray	يُضِلِّ	and whom	وَمَنْ
for him	لَهُ	you find	تَجِدَ	then will never	فَلَنْ
				a way	سَبِيلًا

Translit	<i>Mudhabdhabīna Bayna Dhālika Lā 'Ilā Hā'uulā' Wa Lā 'Ilā Hā'uulā' Wa Man Yudlīli Allāhu Falan Tajida Lahu Sabīlān</i>
AhmedAli	کفر اور ایمان کے درمیان ڈالوں ڈول میں نہ پورے اس طرف میں اور نہ پورے اس طرف اور جسے اللہ گمراہ کر دے تو اس کے واسطے ہر گز کمیں راہ نہ پائے گا
Jalandhry	بیچ میں پڑے لٹک رہے ہیں نہ ان کی طرف (ہوتے ہیں) نہ ان کی طرف اور جس کو خدا بھٹکائے تو اس کے لئے کبھی بھی رستہ نہ پاؤ گے
YusufAli	(They are) distracted in mind even in the midst of it— being (sincerely) for neither one group nor for another. Whom Allah leaves straying,— never wilt thou find for him the Way.
M.Khan	(They are) swaying between this and that, belonging neither to these nor to those, and he whom Allâh sends astray, you will not find for him a way (to the truth - Islām).
Pickthal	Swaying between this (and that), (belonging) neither to these nor to those. He whom Allah causeth to go astray, thou (O Muhammad) wilt not find a way for him:
Shakir	Wavering between that (and this), (belonging) neither to these nor to those; and whomsoever Allah causes to err, you shall not find a way for him.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ

عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿144﴾

The Holy Quran

The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

Believe	آمَنُوا	who	الَّذِينَ	O you	يَا أَيُّهَا
the disbelievers	الْكَافِرِينَ	you take	تَتَّخِذُوا	do not	لَا
believers	الْمُؤْمِنِينَ	insted of	مِنْ دُونِ	as allies	أَوْلِيَاءَ
you give	تَجْعَلُوا	that	أَنْ	do you wish?	أَتُرِيدُونَ
proof	سُلْطَانًا	against yourselves	عَلَيْكُمْ	Allah	لِلَّهِ
				a clear	مُبِينًا

Translit	Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Tattakhidhū Al-Kāfirīna 'Awliyā'a Min Dūni Al-Mu'uminīna 'Aturīdūna 'An Taj'alū Lillāhi 'Alaykum Sulṭānāan Mubīnāan
AhmedAli	اے ایمان والو! مسلمانوں کو چھوڑ کر کافروں کو اپنا دوست نہ بناؤ کیا تم اپنے اوپر اللہ کا صریح الزام لینا چاہتے ہو
Jalandhry	اے اہل ایمان! مومنوں کے سوا کافروں کو دوست نہ بناؤ کیا تم چاہتے ہو کہ اپنے اوپر خدا کا صریح الزام لو؟
YusufAli	O ye who believe! Take not for friends Unbelievers rather than Believers: do ye wish to offer Allah an open proof against yourselves?.
M.Khan	O you who believe! Take not for Auliya' (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allāh a manifest proof against yourselves?
Pickthal	O ye who believe! Choose not disbelievers for (your) friends in place of believers. Would ye give Allah a clear warrant against you?
Shakir	O you who believe! do not take the unbelievers for friends rather than the believers; do you desire that you should give to Allah a manifest proof against yourselves?

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿145﴾

(will be) in	فِي	the hypocrites	الْمُنَافِقِينَ	verily	إِنَّ
of	مِنْ	the lowest	الْأَسْفَلِ	depths	الدَّرَكِ
you find	تَجِدَ	and will not	وَلَنْ	the Fire	النَّارِ
		any helper	نَصِيرًا	for them	لَهُمْ

Translit	'Inna Al-Munāfiqīna Fī Ad-Darki Al-'Asfali Mina An-Nāri Wa Lan Tajida Lahum Naṣīrāan
AhmedAli	بے شک منافق دوزخ کے سب سے نیچے درجہ میں ہوں گے تو ان کے واسطے کوئی مددگار ہرگز نہ پائے گا
Jalandhry	کچھ شک نہیں کہ منافق لوگ دوزخ کے سب سے نیچے کے درجے میں ہوں گے۔ اور تم ان کا کسی کو مددگار نہ پاؤ گے
YusufAli	The Hypocrites will be in the lowest depths of the Fire: no helper wilt thou find for them.—
M.Khan	Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them.
Pickthal	Lo! the hypocrites (will be) in the lowest deep of the Fire, and thou wilt find no helper for them;
Shakir	Surely the hypocrites are in the lowest stage of the fire and you shall not find a helper for them.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ ۖ
وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿146﴾

repented	تَابُوا	those who	الَّذِينَ	except	إِلَّا
to Allah	بِاللَّهِ	and held fast	وَاعْتَصَمُوا	mended (their ways)	وَأَصْلَحُوا
for Allah	لِلَّهِ	their religion	دِينَهُمْ	and purified	وَأَخْلَصُوا
the believers	الْمُؤْمِنِينَ ۖ	(will be) with	مَعَ	they	فَأُولَئِكَ
Allah	اللَّهُ	grant	يُؤْتِي	and shall	وَسَوْفَ
a great	عَظِيمًا	reward	أَجْرًا	(to) believers	الْمُؤْمِنِينَ

Translit	'Illā Al-Ladhīna Tābū Wa 'Aṣlahū Wa A`taṣamū Billāhi Wa 'Akhḥaṣū Dīnahum Lillāhi Fa'ulā'ika Ma`a Al-Mu'minīna Wa Sawfa Yu'uti Allāhu Al-Mu'minīna 'Ajrāan `Aẓīmāan				
AhmedAli	مگر جنہوں نے توبہ کی اور اپنی اصلاح کی اور اللہ کو مضبوط پکڑا اور اپنے دین کو خالص اللہ ہی کے لیے کیا تو وہ لوگ ایمان والوں کے ساتھ ہیں اور اللہ جلدی ایمان والوں کو بہت بڑا ثواب دے گا				
Jalandhry	ہاں جنہوں نے توبہ کی اور اپنی حالت کو درست کیا اور خدا (کی رسی) کو مضبوط پکڑا اور خاص خدا کے فرمانبردار ہو گئے تو ایسے لوگ مومنوں کے زمرے میں ہوں گے اور خدا عنقریب مومنوں کو بڑا ثواب دے گا				
YusufAli	Except for those who repent, mend (their life), hold fast to Allah, and purify their religion as in Allah's sight: if so they will be (numbered) with the Believers. And soon will Allah grant to the Believers a reward of immense value.				
M.Khan	Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allāh, and purify their religion for Allāh (by worshipping none but Allāh, and do good for Allāh's sake only, not to show off), then they will be with the believers. And Allāh will grant the believers a great reward.				
Pickthal	Save those who repent and amend and hold fast to Allah and make their religion pure for Allah (only). Those are with the believers. And Allah will bestow on the believers an immense reward.				
Shakir	Except those who repent and amend and hold fast to Allah and are sincere in their religion to Allah, these are with the believers, and Allah will grant the believers a mighty reward.				

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَآمَنْتُمْ ۖ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿147﴾

Allah	اللَّهُ	shall do	يَفْعَلُ	what	مَا
you have thanked	شَكَرْتُمْ	if	إِنْ	by your punishment	بِعَذَابِكُمْ
Allah	اللَّهُ	and is	وَكَانَ	and you believed	وَآمَنْتُمْ ۖ
		All-Knowing	عَلِيمًا	All-Appreciative	شَاكِرًا

Translit	Mā Yaf`alu Allāhu Bi`adhābikum 'In Shākartum Wa 'Āmantum Wa Kāna Allāhu Shākirāan `Alīmāan				
AhmedAli	(اے منافقو!) اللہ تمہیں سزا دے کر کیا کرے گا اگر تم شکر گزار بنو اور ایمان لے آؤ اور اللہ قدر دان جاننے والا ہے				

The Holy Quran

The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

Jalandhry	اگر تم (خدا کے شکر گزار ہو اور (اس پر) ایمان لے آؤ تو خدا تم کو عذاب دے کر کیا کرے گا۔ اور خدا تو قدر شناس اور دانا ہے
YusufAli	What can Allah gain by your punishment, if ye are grateful and ye believe? Nay it is Allah Who recogniseth (all good) and knoweth all things.
M.Khan	Why should Allâh punish you if you have thanked (Him) and have believed in Him. And Allâh is Ever All-Appreciative (of good), All-Knowing.
Pickthal	What concern hath Allah for your punishment if ye are thankful (for His mercies) and believe (in Him)? Allah was ever Responsive, Aware.
Shakir	Why should Allah chastise you if you are grateful and believe? And Allah is the Multiplier of rewards, Knowing

﴿ لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ ۚ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴾

﴿148﴾

Allah	اللَّهُ	like	يُحِبُّ	does not	لَا
of	مِنْ	evil	بِالسُّوءِ	(should be) uttered publicly	الْجَهْرَ
(by him) who	ظَلَمَ ۚ	except	إِلَّا	words	الْقَوْلِ
All-Hearing	سَمِيعًا	Allah	اللَّهُ	has been wronged	وَكَانَ
				All-Knowing	عَلِيمًا

Translit	Lā Yuhibbu Allāhu Al-Jahra Bis-Sū'i Mina Al-Qawli 'Illā Man Ḍalima Wa Kāna Allāhu Samī'āan `Alīmāan
AhmedAli	اللہ کو کسی کی بڑی بات کا ظاہر کرنا پسند نہیں مگر جس پر ظلم ہوا ہو اور اللہ سننے والا جاننے والا ہے
Jalandhry	خدا اس بات کو پسند نہیں کرتا کہ کوئی کسی کو علانیہ برا کہے مگر وہ تو مظلوم ہو۔ اور خدا (سب کچھ) سنتا (اور) جانتا ہے
YusufAli	Allah loveth not the evil should be noised abroad in public speech, except where injustice hath been done; for Allah is He who heareth and knoweth all things.
M.Khan	Allâh does not like that the evil should be uttered in public except by him who has been wronged. And Allâh is Ever All-Hearer, All-Knower.
Pickthal	Allah loveth not the utterance of harsh speech save by one who hath been wronged. Allah is ever Hearer, Knower.
Shakir	Allah does not love the public utterance of hurtful speech unless (it be) by one to whom injustice has been done; and Allah is Hearing, Knowing.

﴿ إِنَّ تَبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا ﴾ 149

a good	خَيْرًا	you disclose	تَبْدُوا	if	إِنْ
or	أَوْ	keep it secret	تُخْفُوهُ	or	أَوْ
indeed	فَإِنَّ	an evil	سُوءٍ	pardon	تَعْفُوا عَنْ
All-Pardoning	عَفُورًا	is	كَانَ	Allah	اللَّهُ
				All-Powerful	قَدِيرًا

The Holy Quran

The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

Translit	'In Tubdū <u>Khayrāan</u> 'Aw Tuk <u>hfūhu</u> 'Aw Ta'fū 'An Sū'in Fa'inna Allāha Kāna 'Afūwāan <u>Qadīrāan</u>
AhmedAli	اور اگر تم نیک کام اعلانیہ کرو یا اسے خفیہ کرو یا کسی برائی کو معاف کر دو تو اللہ ہر ادا معاف کرنے والا قدرت والا ہے
Jalandhry	اگر تم لوگ بھلائی کھل کر کرو گے یا چھپا کر یا برائی سے درگزر کرو گے تو خدا بھی معاف کرنے والا (اور) صاحب قدرت ہے
YusufAli	Whether ye publish a good deed or conceal it or cover evil with pardon, verily Allah doth blot out (sins) and hath power (in the judgment of values).
M.Khan	Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil, ... verily, Allāh is Ever Oft-Pardoning, All-Powerful.
Pickthal	If ye do good openly or keep it secret, or forgive evil, lo! Allah is ever Forgiving, Powerful.
Shakir	If you do good openly or do it in secret or pardon an evil then surely Allah is Pardoning, Powerful.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿150﴾

disbelieve	يَكْفُرُونَ	those who	الَّذِينَ	verily	إِنَّ
and they wish	وَيُرِيدُونَ	and His Messengers	وَرُسُلِهِ	in Allah	بِاللَّهِ
between	بَيْنَ	they differentiate	يُفَرِّقُوا	that	أَنْ
and they say	وَيَقُولُونَ	and His Messengers	وَرُسُلِهِ	Allah	اللَّهِ
and we disbelieve	وَنَكْفُرُ	in some	بِبَعْضٍ	we believe	نُؤْمِنُ
that	أَنْ	and they wish	وَيُرِيدُونَ	in others	بِبَعْضٍ
that	ذَلِكَ	between	بَيْنَ	they take	يَتَّخِذُوا
				a way	سَبِيلًا

Translit	'Inna Al-Ladhīna Yakfurūna Billāhi Wa Rusulihi Wa Yurīdūna 'An Yufarriqū Bayna Allāhi Wa Rusulihi Wa Yaqūlūna Nu'uminu Bība'dīn Wa Nakfuru Bība'dīn Wa Yurīdūna 'An Yattakhidhū Bayna Dhālika Sabīlāan
AhmedAli	بے شک جو لوگ اللہ اور اس کے رسولوں کے ساتھ کفر کرتے ہیں اور چاہتے ہیں کہ اللہ اور اس کے رسولوں کے درمیان فرق رکھیں اور کہتے ہیں کہ ہم بعضوں پر ایمان لائے ہیں اور بعضوں کے منکر ہیں اور چاہتے ہیں کہ کفر اور ایمان کے درمیان ایک راہ نکالیں
Jalandhry	جو لوگ خدا سے اور اس کے پیغمبروں سے کفر کرتے ہیں اور خدا اور اس کے پیغمبروں میں فرق کرنا چاہتے ہیں اور کہتے ہیں کہ ہم بعض کو ماننے میں اور بعض کو نہیں ماننے اور ایمان اور کفر کے بیچ میں ایک راہ نکالنی چاہتے ہیں
YusufAli	Those who deny Allah and His Messengers, and (those who) wish to separate Allah and His Messengers, saying: "We believe in some but reject others": and (those who) wish to take a course midway.—
M.Khan	Verily, those who disbelieve in Allāh and His Messengers and wish to make distinction between Allāh and His Messengers (by believing in Allāh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.
Pickthal	Lo! those who disbelieve in Allah and His messengers, and seek to make distinction between Allah and His messengers, and say: We believe in some and disbelieve in others, and seek to choose a way in between;
Shakir	Surely those who disbelieve in Allah and His messengers and (those who) desire to make a distinction between

Allah and His messengers and say: We believe in some and disbelieve in others, and desire to take a course between (this and) that.

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا ۖ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿151﴾

disbelievers	الْكَافِرُونَ	they (are)	هُمْ	those	أُولَئِكَ
for the disbelievers	لِلْكَافِرِينَ	and We have prepared	وَأَعْتَدْنَا	in truth	حَقًّا ۖ
		a humiliating	مُهِينًا	torment	عَذَابًا

Translit	'Ūlā'ika Humu Al-Kāfirūna Ḥaqqān Wa 'A`tadnā Lilkāfirīna `Adhābāan Muhīnāan				
AhmedAli	ایسے لوگ یقیناً کافر ہیں اور ہم نے کافروں کے واسطے ذلت کا عذاب تیار کر رکھا ہے				
Jalandhry	وہ بلا اشتباہ کافر ہیں اور کافروں کے لئے ہم نے ذلت کا عذاب تیار کر رکھا ہے				
YusufAli	They are in truth (equally) Unbelievers; and We have prepared for unbelievers a humiliating punishment.				
M.Khan	They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.				
Pickthal	Such are disbelievers in truth; and for disbelievers We prepare a shameful doom.				
Shakir	These it is that are truly unbelievers, and We have prepared for the unbelievers a disgraceful chastisement.				

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجُورُهُمْ ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿152﴾

in Allah	بِاللَّهِ	believe	آمَنُوا	and those who	وَالَّذِينَ
they differentiate	يُفَرِّقُوا	and did not	وَلَمْ	and His Messengers	وَرُسُلِهِ
of them	مِنْهُمْ	(any) one	أَحَدٍ	between	بَيْنَ
He (Allah) give them	يُؤْتِيهِمْ	shall	سَوْفَ	those	أُولَئِكَ
Allah	اللَّهُ	and is	وَكَانَ	their reward	أَجُورُهُمْ ۖ
		Most Merciful	رَحِيمًا	All-Forgiving	غَفُورًا

Translit	Wa Al-Ladhīna 'Āmanū Billāhi Wa Rusulihī Wa Lam Yufarriqū Bayna 'Ahādin Minhum 'Ūlā'ika Sawfa Yu'tīhim 'Ujūrahum Wa Kāna Allāhu Ghafūrāan Rahīmāan				
AhmedAli	اور جو لوگ اللہ پر ایمان لائے اور رسولوں پر ان میں سے کسی کو جدا نہ کیا ان لوگوں کو اللہ جلدان کے ثواب دے گا اور اللہ بخشنے والا مہربان ہے				
Jalandhry	اور جو لوگ خدا اور اس کے پیغمبروں پر ایمان لائے اور ان میں سے کسی میں فرق نہ کیا (یعنی سب کو مانا) ایسے لوگوں کو وہ عنقریب ان (کی نیکیوں) کے صلے عطا فرمائے گا اور خدا بخشنے والا مہربان ہے				
YusufAli	To those who believe in Allah and His messenger and make no distinction between any of the messenger, We shall soon give their (due) rewards: for Allah is Oft-Forgiving, Most Merciful.				
M.Khan	And those who believe in Allāh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards, and Allāh is Ever Oft-Forgiving, Most Merciful.				

The Holy Quran

The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

Pickthal	But those who believe in Allah and His messengers and make no distinction between any of them, unto them Allah will give their wages; and Allah was ever Forgiving, Merciful.
Shakir	And those who believe in Allah and His messengers and do not make a distinction between any of them-- Allah will grant them their rewards; and Allah is Forgiving, Merciful.

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنْزِلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ ۚ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ۚ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ ۚ وَآتَيْنَا مُوسَىٰ سُلْطَانًا مُبِينًا ﴿153﴾

يَسْأَلُكَ	ask you	أَهْلُ	the People	الْكِتَابِ	(of) the Scripture
أَنْ	that	تُنْزِلَ	you cause to descend	عَلَيْهِمْ	upon them
كِتَابًا	a book	مِنْ	from	السَّمَاءِ ۚ	heaven
فَقَدْ	verily	سَأَلُوا	they had asked	مُوسَىٰ	Moses
أَكْبَرَ	Greater	مِنْ	than	ذَلِكَ	that
فَقَالُوا	they had said	أَرِنَا	show us	اللَّهِ	Allah
جَهْرَةً	in public	فَأَخَذَتْهُمُ	so they were struck with	الصَّاعِقَةُ	a thunderbolt
بِظُلْمِهِمْ ۚ	for their wickedness	ثُمَّ	then	اتَّخَذُوا	they took (to worshipping)
الْعِجْلَ	the calf	مِنْ بَعْدِ	after	مَا	what
جَاءَتْهُمْ	had come to them	الْبَيِّنَاتُ	clear signs	فَعَفَوْنَا عَنْ	(even so) We forgave
ذَلِكَ ۚ	that	وَآتَيْنَا	and We gave	مُوسَىٰ	Moses
سُلْطَانًا	authority	مُبِينًا	a manifest		

Translit	<i>Yas'aluka 'Ahlu Al-Kitabi 'An Tunazzila `Alayhim Kitābāan Mina As-Samā'i Faqad Sa'alū Mūsā 'Akbara Min Dhālika Faqālū 'Arinā Allāha Jahratan Fa'akhadhat/humu Aş-Şā'iqatu Biẓulmihim Thumma Attakhadhū Al-'Ijla Min Ba'di Mā Jā'at/humu Al-Bayyinātu Fa'afawnā `An Dhālika Wa 'Ātaynā Mūsā Sultānāan Mubīnāan</i>
AhmedAli	اہل کتاب تجھ سے درخواست کرتے ہیں کہ تو ان پر آسمان سے لکھی ہوئی کتب اتار لائے سو موسیٰ سے اس سے بڑی چیز مانگ چکے ہیں اور کہا میں اللہ کو بالکل سامنے لا کر دکھا دے ان کے اس ظلم کے باعث ان پر بجلی ٹوٹ پڑی پھر بہت سی نشانیاں پہنچ چکنے کے بعد پتھرے کو بنا لیا پھر ہم نے وہ بھی معاف کر دیا اور ہم نے موسیٰ کو بڑا رعب دیا تھا
Jalandhry	(اے محمد صلی اللہ علیہ وسلم) اہل کتاب تم سے درخواست کرتے ہیں کہ تم ان پر ایک (لکھی ہوئی) کتاب آسمان سے اتار لاؤ تو یہ موسیٰ سے اس سے بھی بڑی درخواستیں کر چکے ہیں (ان سے) کہتے تھے ہمیں خدا ظاہر (یعنی آنکھوں سے) دکھا دو سو ان کے گناہ کی وجہ سے ان کو بجلی نے آگیا۔ پھر کھلی نشانیاں آئے پیچھے پتھرے کو (معبود) بنا بیٹھے تو اس سے بھی ہم نے درگزر کیا۔ اور موسیٰ کو صریح غلبہ دیا
YusufAli	The people of the Book ask thee to cause a book to descend to them from heaven: indeed they asked Moses for an even greater (miracle), for they said: "Show us Allah in public" but they were dazed for their presumption,

	by thunder and lightning. Yet they worshipped the calf even after clear signs had come to them; even so We forgave them; and gave Moses manifest proofs of authority.
M.Khan	The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed they asked Mûsa (Moses) for even greater than that, when they said: "Show us Allâh in public," but they were struck with thunderclap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Mûsa (Moses) a clear proof of authority.
Pickthal	The people of the Scripture ask of thee that thou shouldst cause an (actual) Book to descend upon them from heaven. They asked a greater thing of Moses aforetime, for they said: Show us Allah plainly. The storm of lightning seized them for their wickedness. Then (even) after that) they chose the calf (for worship) after clear proofs (of Allah's Sovereignty) had come unto them. And We forgave them that! And We bestowed on Moses evident authority.
Shakir	The followers of the Book ask you to bring down to them a book from heaven; so indeed they demanded of Musa a greater thing than that, for they said: Show us Allah manifestly; so the lightning overtook them on account of their injustice. Then they took the calf (for a god), after clear signs had come to them, but We pardoned this; and We gave to Musa clear authority.

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿154﴾

the mount	الطُّورُ	over them	فَوْقَهُمْ	and We raised	وَرَفَعْنَا
to them	لَهُمْ	and We said	وَقُلْنَا	for their covenant	بِمِيثَاقِهِمْ
prostrating (or bowing)	سُجَّدًا	the gate	الْبَابَ	enter	ادْخُلُوا
do not	لَا	to them	لَهُمْ	and We said	وَقُلْنَا
Sabbath	السَّبْتِ	[in]	فِي	you violate	تَعْدُوا
covenant	مِيثَاقًا	from them	مِنْهُمْ	and We took	وَأَخَذْنَا
				a firm	غَلِيظًا

Translit	<i>Wa Rafa`nā Fawqahumu Aṭ-Ṭūra Bimithāqihim Wa Qulnā Lahum Adkhulū Al-Bāba Sujjadāan Wa Qulnā Lahum Lā Ta`dū Fī As-Sabti Wa 'Akhadhnā Minhum Mithāqāan Ghalīẓāan</i>
AhmedAli	اور لوگوں پر طور اٹھا کر ان سے عہد لیا اور ہم نے کہا کہ دروازہ میں سجدہ کرتے ہوئے داخل ہو اور ہم نے کہا کہ ہفتے کے بارے میں زیادتی نہ کرو اور ہم نے ان سے پختہ عہد لیا
Jalandhry	اور ان سے عہد لینے کو ہم نے ان پر کوہ طور اٹھا کر کیا اور انہیں حکم دیا کہ (شہر کے) دروازے میں (داخل ہونا تو) سجدہ کرتے ہوئے داخل ہونا اور یہ بھی حکم دیا کہ ہفتے کے دن (مچھلیاں پکڑنے) میں تجاویز (یعنی حکم کے خلاف) نہ کرنا۔ غرض ہم نے ان سے مضبوط عہد لیا
YusufAli	And for their Covenant We raised over them (the towering height) of Mount (Sinai); and (on another occasion) We said: "Enter the gate with humility"; and (once again) We commanded them: "Transgress not in the matter of the Sabbath." And We took from them a solemn Covenant.
M.Khan	And for their covenant, We raised over them the Mount and (on the other occasion) We said: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not (by doing worldly works) on the Sabbath (Saturday)." And We took from them a firm covenant.
Pickthal	And We caused the Mount to tower above them at (the taking of) their covenant: and We bade them: Enter the

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	gate, prostrate! and We bade them: Transgress not the Sabbath! and We took from them a firm covenant.
Shakir	And We lifted the mountain (Sainai) over them at (the taking of the covenant) and We said to them: Enter the door making obeisance; and We said to them: Do not exceed the limits of the Sabbath, and We made with them a firm covenant.

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۚ
بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿155﴾

their covenant	مِيثَاقَهُمْ	their breaking	نَقْضِهِمْ	because of	فَبِمَا
(of) Allah	اللَّهُ	Signs	بِآيَاتِ	and their rejecting	وَكُفْرِهِمْ
without	بِغَيْرِ	the Prophets	الْأَنْبِيَاءَ	and their killing	وَقَتْلِهِمْ
our hearts	قُلُوبُنَا	and their saying	وَقَوْلِهِمْ	right	حَقٍّ
has set a seal	طَبَعَ	but	بَلْ	(are) wrapped	غُلْفٌ ۚ
due to their disbelief	بِكُفْرِهِمْ	upon them (their hearts)	عَلَيْهَا	Allah	اللَّهُ
but	إِلَّا	they believe	يُؤْمِنُونَ	so do not	فَلَا
				a few	قَلِيلًا

Translit	<i>Fabimā Naqḍihim Mīthāqahum Wa Kufrihim Bi'āyāti Allāhi Wa Qatlihimu Al-'Anbiyā'a Bighayri Ḥaqqin Wa Qawlihim Qulūbunā Ghulfun Bal Ṭaba`a Allāhu `Alayhā Bikufrīhim Falā Yu'uminūna 'Illā Qalīlān</i>
AhmedAli	پھر ان کی عہد شکنی پر اور اللہ کی آیتوں سے منکر ہونے پر اور پیغمبروں کا ناحق خون کرنے پر اور اس کئے پر کہ ہمارے دلوں پر پر دے رہے ہیں انہیں سزا ملی پر دے نہیں بلکہ اللہ نے ان کے دلوں پر کفر کے سبب سے مہر کر دی ہے سو ایمان نہیں لاتے مگر تھوڑے
Jalandhry	(لیکن انہوں نے عہد کو توڑ ڈالا) تو ان کے عہد توڑ دینے اور خدا کی آیتوں سے کفر کرنے اور انبیاء کو ناحق مار ڈالنے اور یہ کئے کے سبب کہ ہمارے دلوں پر پر دے (پڑے ہوئے) ہیں۔ (خدا نے ان کو مردود کر دیا اور ان کے دلوں پر پر دے نہیں میں) بلکہ ان کے کفر کے سبب خدا نے ان پر مہر کر دی ہے تو یہ کم ہی ایمان لاتے ہیں
YusufAli	(They have incurred divine displeasure): in that they broke their Covenant: that they rejected the Signs of Allah; that they slew the Messengers in defiance of right; that they said "Our hearts are the wrappings (which preserve Allah's Word; we need no more)"; nay Allah hath set the seal on their hearts for their blasphemy, and little is it they believe.
M.Khan	Because of their breaking the covenant, and of their rejecting the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)" - nay, Allâh has set a seal upon their hearts because of their disbelief, so they believe not but a little.
Pickthal	Then because of their breaking of their covenant, and their disbelieving in the revelations of Allah, and their slaying of the prophets wrongfully, and their saying: Our hearts are hardened - Nay, but Allah set a seal upon them for their disbelief, so that they believe not save a few -
Shakir	Therefore, for their breaking their covenant and their disbelief in the communications of Allah and their killing the prophets wrongfully and their saying: Our hearts are covered; nay! Allah set a seal upon them owing to their unbelief, so they shall not believe except a few.

وَبِكْفُرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا ﴿156﴾

against	عَلَىٰ	and their uttering	وَقَوْلِهِمْ	and due to their disbelief	وَبِكْفُرِهِمْ
a mighty	عَظِيمًا	slander	بُهْتَانًا	Mary	مَرْيَمَ

Translit	Wa Bikufrihim Wa Qawlihim `Alā Maryama Buhtānāan `Aẓīmāan
AhmedAli	اور ان کے کفر اور مریم پر بڑا بہتان باندھنے کے سبب سے اور ان کے اس کہنے پر کہ ہم نے میح عیسیٰ مریم کے بیٹے کو قتل کیا جو اللہ کا رسول تھا حالانکہ انہوں نے نہ اسے قتل کیا اور نہ سولی پر چڑھایا لیکن ان کو اشتباہ ہو گیا اور جن لوگوں نے اس کے بارے میں اختلاف کیا ہے وہ بھی دراصل شک میں مبتلا ہیں ان کے پاس بھی اس معاملہ میں کوئی یقین نہیں ہے محض گمان ہی کی پیروی ہے انہوں نے یقیناً میح کو قتل نہیں کیا
Jalandhry	اور ان کے کفر کے سبب اور مریم پر ایک بہتان عظیم باندھنے کے سبب
YusufAli	That they rejected Faith: that they uttered against Mary a grave false charge.
M.Khan	And because of their (Jews) disbelief and uttering against Maryam (Mary A.S.) a grave false charge (that she has committed illegal sexual intercourse);
Pickthal	And because of their disbelief and of their speaking against Mary a tremendous calumny;
Shakir	And for their unbelief and for their having uttered against Marium a grievous calumny.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ

يَقِينًا ﴿157﴾

we have killed	قَتَلْنَا	that we	إِنَّا	and (due to) their saying	وَقَوْلِهِمْ
son	ابْنِ	Jesus	عِيسَى	Messiah	الْمَسِيحَ
(of) Allah	اللَّهِ	Messenger	رَسُولَ	(of) Mary	مَرْيَمَ
nor	وَمَا	they killed him	قَتَلُوهُ	and not	وَمَا
(it was made) to resemble	شُبِّهَ	but	وَلَكِنْ	they crucified him	صَلَبُوهُ
those who	الَّذِينَ	and verily	وَإِنَّ	for them	لَهُمْ ۚ
(they are) in	لَفِي	in it	فِيهِ	differed	اِخْتَلَفُوا
do not	مَا	about it	مِنْهُ ۚ	doubt	شَكٍّ
any knowledge	مِنْ عِلْمٍ	about it	بِهِ	they have	لَهُمْ
the conjecture	الظَّنِّ ۚ	following	اتِّبَاعَ	except	إِلَّا
surely	يَقِينًا	they kill him	قَتَلُوهُ	and did not	وَمَا

Translit	Wa Qawlihim 'Innā Qatalnā Al-Masīḥa 'Īsā Abna Maryama Rasūla Allāhi Wa Mā Qatalūhu Wa Mā Ṣalabūhu Wa Lakin Shubbiha Lahum Wa 'Inna Al-Ladhīna Akhtalafū Fīhi Lafti Shakkīn Minhu Mā
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Sura # 4 – 176 Verses - Makkah

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	<i>Lahum Bihi Min 'Ilmin 'Illā Attibā'a Az-Zānni Wa Mā Qatalūhu Yaqīnāan</i>
AhmedAli	بلکہ اسے اللہ نے اپنی طرف اٹھالیا اور اللہ زبردست حکمت والا ہے
Jalandhry	اور یہ کہنے کے سبب کہ ہم نے مریم کے بیٹے عیسیٰ مسیح کو جو خدا کے پیغمبر (کہلاتے) تھے قتل کر دیا ہے (خدا نے ان کو معلوم کر دیا) اور انہوں نے عیسیٰ کو قتل نہیں کیا اور نہ انہیں سولی پر چڑھایا بلکہ ان کو ان کی سی صورت معلوم ہوئی اور جو لوگ ان کے بارے میں اختلاف کرتے ہیں وہ ان کے حال سے شک میں پڑے ہوئے ہیں اور پیروی ظن کے سوا ان کو اس کا مطلق علم نہیں۔ اور انہوں نے عیسیٰ کو یقیناً قتل نہیں کیا
YusufAli	That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah";— but they killed him not, nor crucified him, but so it was made to appear to them and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not.—
M.Khan	And because of their saying (in boast), "We killed Messiah 'Isā (Jesus), son of Maryam (Mary), the Messenger of Allāh," - but they killed him not, nor crucified him, but the resemblance of 'Isā (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Isā (Jesus), son of Maryam (Mary) A.S.]:
Pickthal	And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger - they slew him not nor crucified him, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain.
Shakir	And their saying: Surely we have killed the Messiah, Isa son of Marium, the messenger of Allah; and they did not kill him nor did they crucify him, but it appeared to them so (like Isa) and most surely those who differ therein are only in a doubt about it; they have no knowledge respecting it, but only follow a conjecture, and they killed him not for sure.

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۖ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿158﴾

Allah	اللَّهُ	raised him up	رَفَعَهُ	but	بَلْ
Allah	اللَّهُ	and is	وَكَانَ	to Himself	إِلَيْهِ ۖ
		All-Wise	حَكِيمًا	All-Powerful	عَزِيزًا

Translit	<i>Bal Rafa`ahu Allāhu 'Ilayhi Wa Kāna Allāhu `Azīzāan Ḥakīmāan</i>
AhmedAli	اور اہل کتاب میں کوئی ایسا نہ ہوگا جو اسکی موت سے پہلے اس پر ایمان نہ لائے گا اور قیامت کے دن وہ ان پر گواہ ہوگا
Jalandhry	بلکہ خدا نے ان کو اپنی طرف اٹھالیا۔ اور خدا غالب اور حکمت والا ہے
YusufAli	Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise.
M.Khan	But Allāh raised him ['Isā (Jesus)] up (with his body and soul) unto Himself (and he A.S. is in the heavens). And Allāh is Ever All-Powerful, All-Wise.
Pickthal	But Allah took him up unto Himself. Allah was ever Mighty, Wise.
Shakir	Nay! Allah took him up to Himself; and Allah is Mighty, Wise.

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۖ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿159﴾

the People	أَهْلٍ	of	مِنْ	and none	وَإِنْ
he would believe	لَيُؤْمِنَنَّ	but	إِلَّا	(of) the Scripture	الْكِتَابِ

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his death	مَوْتِهِ ۖ	before	قَبْلَ	in him	بِهِ
he would be	يَكُونُ	(of) Resurrection	الْقِيَامَةِ	and (on) the Day	وَيَوْمَ
		a witness	شَهِيدًا	against them	عَلَيْهِمْ

Translit	Wa 'In Min 'Ahli Al-Kitābi 'Illā Layu'uminanna Bihi Qabla Mawtihi Wa Yawma Al-Qiyāmati Yakūnu 'Alayhim <u>Shahīdān</u>				
AhmedAli	سو یہود کے گناہوں کے سبب سے ہم نے ان پر بہت سی پاک چیزیں حرام کر دیں جو ان پر حلال تھیں اور اس سبب سے اللہ کی راہ سے بہت روکتے تھے				
Jalandhry	اور کوئی اہل کتاب نہیں ہوگا مگر ان کی موت سے پہلے ان پر ایمان لے آئے گا۔ اور وہ قیامت کے دن ان پر گواہ ہوں گے				
YusufAli	And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment He will be a witness against them.—				
M.Khan	And there is none of the people of the Scripture (Jews and Christians), but must believe in him ['Isā (Jesus), son of Maryam (Mary), as only a Messenger of Allāh and a human being], before his ['Isā (Jesus) A.S. or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Isā (Jesus)] will be a witness against them				
Pickthal	There is not one of the People of the Scripture but will believe in him before his death, and on the Day of Resurrection he will be a witness against them -				
Shakir	And there is not one of the followers of the Book but most certainly believes in this before his death, and on the day of resurrection he (Isa) shall be a witness against them.				

فَيُظْلَمُ مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا

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those who	الَّذِينَ	of	مِنْ	thus due to wrong-doing	فَيُظْلَمُ
to them	عَلَيْهِمْ	We made unlawful	حَرَّمْنَا	became Jews	هَادُوا
to them	لَهُمْ	(which had been) made lawful	أُحِلَّتْ	good things	طَيِّبَاتٍ
Way	سَبِيلِ	from	عَنْ	and for their hindering	وَبِصَدِّهِمْ
		many	كَثِيرًا	(of) Allah	اللَّهِ

Translit	Fabiẓulmin Mina Al-Laḥḥīna Hādū Ḥarramnā 'Alayhim Ṭayyibātin 'Uḥillat Lahum Wa Biṣaddihim 'An Sabīli Allāhi Kathīrān				
AhmedAli	اور ان کو سود لینے کے سبب سے حالانکہ اس سے منع کیے گئے تھے اور اس سبب سے کہ لوگوں کا مال ناحق کھاتے تھے اور ان میں سے جو کافر ہیں ہم نے ان کے لیے دردناک عذاب تیار کر رکھا ہے				
Jalandhry	تو ہم نے یہودیوں کے ظلموں کے سبب (بہت سی) پاکیزہ چیزیں جو ان کو حلال تھیں ان پر حرام کر دیں اور اس سبب سے بھی کہ وہ اکثر خدا کے رستے سے (لوگوں کو) روکتے تھے				
YusufAli	For the iniquity of the Jews We made unlawful for them certain (foods) good and wholesome which had been lawful for them;— in that they hindered many from Allah's way.—				
M.Khan	For the wrong-doing of the Jews, We made unlawful for them certain good foods which has been lawful for				

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	them, and for their hindering many from Allâh's Way;
Pickthal	Because of the wrongdoing of the Jews We forbade them good things which were (before) made lawful unto them, and because of their much hindering from Allah's way,
Shakir	Wherefore for the iniquity of those who are Jews did We disallow to them the good things which had been made lawful for them and for their hindering many (people) from Allah's way.

وَأَخَذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾

though	وَقَدْ	(of) interest	الرِّبَا	and (for) their taking	وَأَخَذِهِمُ
and (for) their devouring	وَأَكْلِهِمْ	from (taking) it	عَنْهُ	they were forbidden	نُهُوا
wrongfully	بِالْبَاطِلِ ۚ	(of) people	النَّاسِ	(of) wealth	أَمْوَالَ
among them	مِنْهُمْ	for the disbelievers	لِلْكَافِرِينَ	and We have prepared	وَأَعْتَدْنَا
		a painful	أَلِيمًا	torment	عَذَابًا

Translit	Wa 'Akhdhilimu Ar-Ribā Wa Qad Nuhū `Anhu Wa 'Aklihim 'Amwāla An-Nāsi Bil-Bāṭili Wa 'A`tadnā Lilkāfirīna Minhum `Adhābāan `Alīmāan
AhmedAli	لیکن ان میں سے جو علم میں پختہ ہیں اور مسلمان میں سومانے میں اس کو جو تجھ پر نازل ہوا اور جو تجھ سے پہلے نازل ہو چکا ہے اور نماز قائم کرنے والے اور زکوٰۃ دینے والے اور اللہ اور قیمت پر ایمان لانے والے میں یہ وہ لوگ ہیں جنہیں ہم بڑا ثواب عطا فرمائیں گے
Jalandhry	اور اس سبب سے بھی کہ باوجود منع کئے جانے کے سود لیتے تھے اور اس سبب سے بھی کہ لوگوں کا مال ناحق کھاتے تھے۔ اور ان میں سے جو کافر ہیں ان کے لئے ہم نے درد دینے والا عذاب تیار کر رکھا ہے
YusufAli	That they took usury, though they were forbidden; and that they devoured men's substance wrongfully; — We have prepared for those among them who reject Faith a grievous punishment.
M.Khan	And their taking of Ribā (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery). And We have prepared for the disbelievers among them a painful torment.
Pickthal	And of their taking usury when they were forbidden it, and of their devouring people's wealth by false pretences, We have prepared for those of them who disbelieve a painful doom.
Shakir	And their taking usury though indeed they were forbidden it and their devouring the property of people falsely, and We have prepared for the unbelievers from among them a painful chastisement.

لَكِنَّ الرَّاٰسِخُوْنَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُوْنَ يُؤْمِنُوْنَ بِمَا اُنْزِلَ اِلَيْكَ وَمَا اُنْزِلَ مِنْ قَبْلِكَ ۚ وَالْمُقِيمِيْنَ الصَّلَاةَ ۚ وَالْمُؤْتُوْنَ الزَّكَاةَ وَالْمُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ اُولٰٓئِكَ سَنُؤْتِيْهِمْ اَجْرًا

عَظِيْمًا ﴿١٦٢﴾

in	فِي	firmly rooted	الرَّاٰسِخُوْنَ	but	لَكِنَّ
and the believers	وَالْمُؤْمِنُوْنَ	among them	مِنْهُمْ	knowledge	الْعِلْمِ

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has been sent down	أُنزِلَ	in what	بِمَا	believe	يُؤْمِنُونَ
was sent down	أُنزِلَ	and what	وَمَا	to you	إِلَيْكَ
the prayer	الصَّلَاةِ	and those who offer	وَالْمُقِيمِينَ	before you	مِنْ قَبْلِكَ
and who believe	وَالْمُؤْمِنُونَ	Zakat	الرَّكَاةَ	and who pay	وَالْمُؤْتُونَ
(in) the Last	الْآخِرِ	and Day	وَالْيَوْمِ	in Allah	بِاللَّهِ
reward	أَجْرًا	to whom We shall give	سَنُؤْتِيهِمْ	it is they	أُولَئِكَ
				great	عَظِيمًا

Translit	<i>Lakini Ar-Rāsikhūna Fī Al-'Ilmi Minhum Wa Al-Mu'uminūna Yu'uminūna Bimā 'Unzila 'Ilayka Wa Mā 'Unzila Min Qablika Wa Al-Muqīmīna Aṣ-Ṣalāata Wa Al-Mu'utūna Az-Zakāata WaAl-Mu'uminūna Billāhi Wa Al-Yawmi Al-'Ākhiri 'Ulā'ika Sanu'utīhim 'Ajrāan 'Aẓīmāan</i>
AhmedAli	ہم نے تیری طرف وحی بھیجی عیسیٰ نوح پر وحی بھیجی اور ان نبیوں پر جو اس کے بعد آئے اور ابراہیم اور اسماعیل اور اسحاق اور یعقوب اور اس کی اولاد اور عیسیٰ اور ایوب اور یونس اور ہارون اور سلیمان پر وحی بھیجی اور ہم نے داؤد کو زبور دی
Jalandhry	مگر جو لوگ ان میں سے علم میں پکے ہیں اور جو مومن ہیں وہ اس (کتاب) پر جو تم پر نازل ہوئی اور جو (کتابیں) تم سے پہلے نازل ہوئیں (سب پر) ایمان رکھتے ہیں اور نماز پڑھتے ہیں اور زکوٰۃ دیتے ہیں اور خدا اور روز آخرت کو مانتے ہیں۔ ان کو ہم عنقریب اجر عظیم دیں گے
YusufAli	But those among them who are well-grounded in knowledge, and the Believers, believe in what hath been revealed to thee; and what was revealed before thee; and (especially) those who establish regular prayer and practise regular charity and believe in Allah and in the Last Day: to them shall We soon give a great reward.
M.Khan	But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad SAW) and what was sent down before you, and those who perform As-Salāt (Iqāmat-as-Salāt), and give Zakāt and believe in Allāh and in the Last Day, it is they to whom We shall give a great reward.
Pickthal	But those of them who are firm in knowledge and the believers believe in that which is revealed unto thee, and that which was revealed before thee, especially the diligent in prayer and those who pay the poor-due, the believers in Allah and the Last Day. Upon these We shall bestow immense reward.
Shakir	But the firm in knowledge among them and the believers believe in what has been revealed to. you and what was revealed before you, and those who keep up prayers and those who give the poor-rate and the believers in Allah and the last day, these it is whom We will give a mighty reward.

﴿١٦٣﴾ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ۚ وَآتَيْنَا

﴿١٦٣﴾ دَاوُودَ زَبُورًا

to you	إِلَيْكَ	have revealed	أَوْحَيْنَا	verily We	إِنَّا
to	إِلَى	as	كَمَا	We had revealed	أَوْحَيْنَا
after him	مِنْ بَعْدِهِ	and the Prophets	وَالنَّبِيِّينَ	Noah	نُوحٍ
Abraham	إِبْرَاهِيمَ	to	إِلَى	and We revealed	وَأَوْحَيْنَا

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and Jacob	وَيَعْقُوبَ	and Isaac	وَإِسْحَاقَ	and Ishmael	وَإِسْمَاعِيلَ
and Job	وَأَيُّوبَ	and Jesus	وَعِيسَىٰ	and (his) offspring	وَالْأَسْبَاطَ
and Solomon	وَسُلَيْمَانَ ۖ	and Aaron	وَهَارُونَ	and Jonah	وَيُونُسَ
the Psalms	زَبُورًا	David	ذَاوُودَ	and We gave	وَأَتَيْنَا

Translit	'Innā 'Awhaynā 'Ilayka Kamā 'Awhaynā 'Ilā Nūhin Wa An-Nabīyīna Min Ba'dihi Wa 'Awhaynā 'Ilā 'Ibrāhīma Wa 'Ismā'īla Wa 'Ishāqa Wa Ya'qūba Wa Al-'Asbāṭi Wa 'Isā Wa 'Ayyūba Wa Yūnus Wa Hārūna Wa Sulaymāna Wa 'Āṭaynā Dāwūda Zabūrāan
AhmedAli	اور ایسے رسول بھیجے جن کا حال اس سے پہلے ہم تمہیں سنا چکیں ہیں
Jalandhry	(اے محمد ﷺ) ہم نے تمہاری طرف اسی طرح وحی بھیجی ہے جس طرح نوح اور ان سے پہلے پیغمبروں کی طرف بھیجی تھی۔ اور ابراہیم اور اسمعیل اور اسحاق اور یعقوب اور اولاد یعقوب اور عیسیٰ اور ایوب اور یونس اور ہارون اور سلیمان کی طرف بھی ہم نے وحی بھیجی تھی اور داؤد کو ہم نے زبور بھی عنایت کی تھی
YusufAli	We have sent thee inspiration as We sent it to Noah and the Messengers after him; We sent inspiration to Abraham, Ismail, Isaac, Jacob, and the Tribes to Jesus, Job, Jonah, Aaron, and Solomon, and to David, We gave the Psalms.
M.Khan	Verily, We have sent the revelation to you (O Muhammad SAW) as We sent the revelation to Nūh (Noah) and the Prophets after him; We (also) sent the revelation to Ibrāhīm (Abraham), Ismā'īl (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob), and Al-'Asbāt [the offspring of the twelve sons of Ya'qūb (Jacob)], 'Isā (Jesus), Ayyūb (Job), Yūnus (Jonah), Hārūn (Aaron), and Sulaimān (Solomon); and to Dāwūd (David) We gave the Zabūr (Psalms).
Pickthal	Lo! We inspire thee as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as We imparted unto David the Psalms;
Shakir	Surely We have revealed to you as We revealed to Nuh, and the prophets after him, and We revealed to Ibrahim and Ismail and Ishaq and Yaquub and the tribes, and Isa and Ayub and Yunus and Haroun and Sulaiman and We gave to Dawood

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا

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to you	عَلَيْكَ	We have mentioned	قَدْ قَصَصْنَاهُمْ	and Messenger	وَرُسُلًا
did not	لَمْ	and Messengers	وَرُسُلًا	before	مِنْ قَبْلُ
and spoke	وَكَلَّمَ	to you	عَلَيْكَ ۚ	We mention them	نَقْصُصْهُمْ
(direct) speech	تَكْلِيمًا	(to) Moses	مُوسَىٰ	Allah	اللَّهُ

Translit	Wa Rusulāan Qad Qaṣaṣnāhum `Alayka Min Qablu Wa Rusulāan Lam Naqṣuṣhum `Alayka Wa Kallama Allāhu Mūsā Taklīmāan
AhmedAli	اور ایسے رسول جن کا ہم نے تم سے بیان نہیں کیا اور اللہ نے موسیٰ سے خاص طور پر کلام فرمایا
Jalandhry	اور بہت سے پیغمبر ہیں جن کے حالات ہم تم سے پیشتر بیان کر چکے ہیں اور بہت سے پیغمبر ہیں جن کے حالات تم سے بیان نہیں کئے۔ اور موسیٰ سے تو

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	ندائے باتیں بھی کیں
YusufAli	Of some messengers We have already told thee the story; of others We have not;— and to Moses Allah spoke direct.—
M.Khan	And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, - and to Mûsa (Moses) Allâh spoke directly.
Pickthal	And messengers We have mentioned unto thee before and messengers We have not mentioned unto thee; and Allah spoke directly unto Moses;
Shakir	And (We sent) messengers We have mentioned to you before and messengers we have not mentioned to you; and to Musa, Allah addressed His Word, speaking (to him):

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا

حَكِيمًا ﴿165﴾

and warners	وَمُنذِرِينَ	bearers of glad tidings	مُبَشِّرِينَ	Messengers	رُسُلًا
for people	لِلنَّاسِ	there is	يَكُونَ	so that not	لِئَلَّا
any plea	حُجَّةٌ	Allah	اللَّهُ	against	عَلَى
and is	وَكَانَ	the Messengers	الرُّسُلِ ۚ	after	بَعْدَ
to that which	حَكِيمًا	bears witness	عَزِيزًا	Allah	اللَّهُ

Translit	<i>Rusulāan Mubashshirīna Wa Mundhirīna Li'llā Yakūna Lilnnāsi `Alā Allāhi Hujjatun Ba`da Ar-Rusuli Wa Kāna Allāhu `Azīzāan Hakīmāan</i>
AhmedAli	ہم نے پیغمبر بھیجے خوشخبری دینے والے اور ڈرانے والے تاکہ ان لوگوں کا اللہ پر پیغمبروں کے بعد الزام نہ رہے اور اللہ غالب حکمت والا ہے
Jalandhry	(سب) پیغمبروں کو (خدا نے) خوشخبری سنانے والے اور ڈرانے والے (بنا کر بھیجا تھا) تاکہ پیغمبروں کے آنے کے بعد لوگوں کو خدا پر الزام کا موقع نہ رہے اور خدا غالب حکمت والا ہے
YusufAli	Messengers who gave good news as well as warning, that mankind, after (the coming) of the messengers should have no plea against Allah: for Allah is Exalted in Power, Wise.
M.Khan	Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers. And Allâh is Ever All-Powerful, All-Wise.
Pickthal	Messengers of good cheer and of warning, in order that mankind might have no argument against Allah after the messengers. Allah was ever Mighty, Wise.
Shakir	(We sent) messengers as the givers of good news and as warners, so that people should not have a plea against Allah after the (coming of) messengers; and Allah is Mighty, Wise.

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ ۚ أَنْزَلَهُ بِعِلْمِهِ ۚ وَالْمَلَائِكَةُ يَشْهَدُونَ ۚ وَكَفَى بِاللَّهِ شَهِيدًا

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bears witness	يَشْهَدُ	Allah	اللَّهُ	but	لَكِنَّ
to you	إِلَيْكَ ۚ	He has sent down	أَنْزَلَ	to that which	بِمَا

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and the angels	وَالْمَلَائِكَةُ	with His Knowledge	بِعِلْمِهِ	He has sent it down	أَنْزَلَهُ
Allah	بِاللَّهِ	and suffices	وَكَفَى	bear witness (too)	يَشْهَدُونَ
				as a Witness	شَهِيدًا

Translit	<i>Lakini Allāhu Yash/hadu Bimā 'Anzala 'Ilayka 'Anzalahu Bi'ilmihī Wa Al-Malā'ikatu Yash/hadūna Wa Kafā Billāhi <u>Shahīdān</u></i>				
AhmedAli	لیکن اللہ اس پر شاہد ہے جو تم پر نازل کیا کہ اسے اپنے علم سے نازل کیا اور فرشتے بھی گواہ ہیں اور اللہ گواہی دینے والا کافی ہے				
Jalandhry	لیکن خدا نے جو (کتاب) تم پر نازل کی ہے اس کی نسبت خدا گواہی دیتا ہے کہ اس نے اپنے علم سے نازل کی ہے اور فرشتے بھی گواہی دیتے ہیں۔ اور گواہ تو خدا ہی کافی ہے				
YusufAli	But Allah beareth witness that what He hath sent unto thee He hath sent from His (Own) Knowledge and the angels bear witness: but enough is Allah for a Witness.				
M.Khan	But Allāh bears witness to that which He has sent down (the Qur'ān) unto you (O Muhammad SAW), He has sent it down with His Knowledge, and the angels bear witness. And Allāh is All-Sufficient as a Witness.				
Pickthal	But Allah (Himself) testifieth concerning that which He hath revealed unto thee; in His knowledge hath He revealed it; and the Angels also testify. And Allah is sufficient Witness.				
Shakir	But Allah bears witness by what He has revealed to you that He has revealed it with His knowledge, and the angels bear witness (also); and Allah is sufficient as a witness.				

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٦٧﴾

disbelieved	كَفَرُوا	those who	الَّذِينَ	verily	إِنَّ
Way	سَبِيلِ	from	عَنْ	and prevented (people)	وَصَدُّوا
they strayed	ضَلُّوا	certainly	قَدْ	(of) Allah	اللَّهُ
		far away	بَعِيدًا	straying	ضَلَالًا

Translit	<i>'Inna Al-Ladhīna Kafarū Wa Ṣaddū `An Sabīli Allāhi Qad Ḍallū Ḍalālāan Ba`idāan</i>				
AhmedAli	بے شک جو لوگ کافر ہوئے اور اللہ کی راہ سے روکا وہ بڑی دور کی گمراہی میں جا پڑے				
Jalandhry	جن لوگوں نے کفر کیا اور (لوگوں کو) خدا کے رستے سے روکا وہ رستے سے بھٹک کر دور جا پڑے				
YusufAli	Those who reject Faith and keep off (men) from the way of Allah, have verily strayed far, far away from the path.				
M.Khan	Verily, those who disbelieve [by concealing the truth about Prophet Muhammad SAW and his message of true Islāmic Monotheism written in the Taurāt (Torah) and the Injeel (Gospel) with them] and prevent (mankind) from the Path of Allāh (Islāmic Monotheism), they have certainly strayed far away. (Tafsir Al-Qurtubī).				
Pickthal	Lo! those who disbelieve and hinder (others) from the way of Allah, they verily have wandered far astray.				
Shakir	Surely (as for) those who disbelieve and hinder (men) from Allah's way, they indeed have strayed off into a remote				

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾

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disbelieved	كَفَرُوا	those who	الَّذِينَ	verily	إِنَّ
Allah	اللَّهُ	will not	لَمْ يَكُنْ	and did wrong	وَزَلَمُوا
nor	وَلَا	them	لَهُمْ	forgive	لِيَغْفِرَ
		to any way	طَرِيقًا	He will guide them	لِيَهْدِيَهُمْ

Translit	'Inna Al-Ladhīna Kafarū Wa Żalamū Lam Yakuni Allāhu Liyaghfirā Lahum Wa Lā Liyahdiyahum Ṭarīqāan
AhmedAli	بے شک جو لوگ کافر ہوئے اور ظلم کیا اللہ انہیں کبھی نہیں بخشے گا اور نہ ان کو سیدھی راہ دکھائے گا
Jalandhry	جو لوگ کافر ہوئے اور ظلم کرتے رہے خدا ان کو بخشنے والا نہیں اور نہ انہیں رستہ ہی دکھائے گا
YusufAli	Those who reject Faith and do wrong Allah;— will not forgive them, nor guide them to any way.—
M.Khan	Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad SAW and his message of true Islāmic Monotheism written in the Taurāt (Torah) and the Injeel (Gospel) with them], Allāh will not forgive them, nor will He guide them to any way, - (Tafsir Al-Qurtubī).
Pickthal	Lo! those who disbelieve and deal in wrong, Allah will never forgive them, neither will He guide them unto a road,
Shakir	Surely (as for) those who disbelieve and act unjustly Allah will not forgive them nor guide them to a path

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ۖ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿169﴾

(of) Hell	جَهَنَّمَ	way	طَرِيقَ	except	إِلَّا
forever	أَبَدًا ۖ	in it (therein)	فِيهَا	they would abide	خَالِدِينَ
for	عَلَى	that	ذَلِكَ	and is	وَكَانَ
		easy	يَسِيرًا	Allah	اللَّهُ

Translit	'Illā Ṭarīqa Jahannama <u>Khālīdīna</u> Fīhā 'Abadāan Wa Kāna <u>Dhālīka</u> `Alā Allāhi Yasīrāan
AhmedAli	مگر دوزخ کی راہ جس میں وہ ہمیشہ رہیں گے اور اللہ پر یہ آسان ہے
Jalandhry	ہاں دوزخ کا رستہ جس میں وہ ہمیشہ (بٹلتے) رہیں گے۔ اور یہ (بات) خدا کو آسان ہے
YusufAli	Except the way of Hell, to dwell therein forever: and this to Allah is easy.
M.Khan	Except the way of Hell, to dwell therein forever, and this is ever easy for Allāh.
Pickthal	Except the road of hell, wherein they will abide for ever. And that is ever easy for Allah.
Shakir	Except the path of hell, to abide in it for ever, and this is easy to Allah.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ ۖ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿170﴾

verily	قَدْ	mankind	النَّاسُ	O	يَا أَيُّهَا
with the truth	بِالْحَقِّ	the Messenger	الرَّسُولُ	has come to you	جَاءَكُمُ

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so believe (in Him)	فَآمِنُوا	your Lord	رَبِّكُمْ	from	مِنْ
but if	وَإِنْ	for you	لَكُمْ	(it is) better	خَيْرًا
(is) for Allah	لِلَّهِ	then indeed	فَإِنَّ	you disbelieve	تَكْفُرُوا
the heavens	السَّمَاوَاتِ	(is) in	فِي	what	مَا
Allah	اللَّهُ	and is	وَكَانَ	and the earth	وَالْأَرْضِ
		All-Knowing	حَكِيمًا	All-Wise	عَلِيمًا

Translit	Yā 'Ayyuhā An-Nāsu Qad Jā'akumu Ar-Rasūlu Bil-Ĥaqqi Min Rabbikum Fa'āminū <u>Khayrān</u> Lakum Wa 'In Takfurū Fa'inna Lillāhi Mā Fī As-Samāwāti Wa Al-'Ardi Wa Kāna Allāhu `Alīmāan Ḥakīmāan
AhmedAli	اے لوگو! تمہارے پاس تمہارے رب کی طرف سے ٹھیک بات لے کر رسول آپکا سوا مان لو تاکہ تمہارا بھلا ہو اور اگر انکار کرو گے تو الٰہ ہی کا ہے جو کچھ آسمانوں اور زمین میں ہے اور الٰہ سب کچھ جاننے والا حکمت والا ہے
Jalandhry	لوگو! خدا کے پیغمبر تمہارے پاس تمہارے پروردگار کی طرف سے حق بات لے کر آئے ہیں تو (ان پر) ایمان لاؤ (یہی) تمہارے حق میں بہتر ہے۔ اور اگر کفر کرو گے تو (جان رکھو کہ) جو کچھ آسمانوں اور زمین میں ہے سب خدا ہی کا ہے اور خدا سب کچھ جاننے والا (اور) حکمت والا ہے
YusufAli	O mankind! The Messenger hath come to you in truth from Allah: believe in him: it is best for you. But if ye reject Faith to Allah belongs all things in the heavens and on earth: and Allah is All-Knowing, All-Wise.
M.Khan	O mankind! Verily, there has come to you the Messenger (Muhammad SAW) with the truth from your Lord, so believe in him, it is better for you. But if you disbelieve, then certainly to Allāh belongs all that is in the heavens and the earth. And Allāh is Ever All-Knowing, All-Wise.
Pickthal	O mankind! The messenger hath come unto you with the Truth from your Lord. Therefor believe; (it is) better for you. But if ye disbelieve, still, lo! unto Allah belongeth whatsoever is in the heavens and the earth. Allah is ever Knower, Wise.
Shakir	O people! surely the Messenger has come to you with the truth from your Lord, therefore believe, (it shall be) good for you and If you disbelieve, then surely whatever is in the heavens and the earth is Allah's; and Allah is Knowing, Wise.

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۚ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ ۖ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَلَا تَقُولُوا ثَلَاثَةٌ ۚ انتَهُوا خَيْرًا لَكُمْ ۚ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ ۚ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾

(do) not	لَا	(of) the Scripture	الْكِتَابِ	O People	يَا أَهْلَ
your religion	دِينِكُمْ	in	فِي	exceed the limits	تَغْلُوا
of	عَلَى	you say	تَقُولُوا	and (do) not	وَلَا
the truth	الْحَقَّ	but	إِلَّا	Allah	اللَّهُ
Jesus	عِيسَى	the Messiah	الْمَسِيحُ	only	إِنَّمَا

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a Messiah	رَسُولُ	Mary	مَرْيَمَ	son of	ابْنُ
which He conveyed	أَلْقَاهَا	and His Word	وَكَلِمَتُهُ	(of) Allah	اللَّهِ
and a soul	وَرُوحٌ	Mary	مَرْيَمَ	to	إِلَى
in Allah	بِاللَّهِ	so believe	فَآمِنُوا	from Him	مِنْهُ ۖ
you say	تَقُولُوا	and do not	وَلَا	and His Messenger	وَرُسُلِهِ ۚ
(it is) better	خَيْرًا	give up	انْتَهُوا	three	ثَلَاثَةً ۚ
Allah	اللَّهُ	only	إِنَّمَا	for you	لَكُمْ ۚ
Glory be to Him	سُبْحَانَهُ	(is) One	وَاحِدٌ ۚ	God	إِلَهٌ
a son	وَلَدٌ ۚ	He should have	يَكُونُ لَهُ	that	أَنْ
(is) in	فِي	what	مَا	for Him	لَهُ
(is) in	فِي	and what	وَمَا	the heavens	السَّمَاوَاتِ
Allah	بِاللَّهِ	and suffices	وَكَفَى	the earth	الْأَرْضِ ۚ
				as a Guardian	وَكِيلًا

Translit	<i>Yā 'Ahla Al-Kitābi Lā Taghlū Fī Dīnikum Wa Lā Taqūlū 'Alā Allāhi 'Illā Al-Ḥaqqā 'Innamā Al-Masīhu 'Isā Abnu Maryama Rasūlu Allāhi Wa Kalimatuhu 'Alqāhā 'Ilā Maryama Wa RūhunMinhu Fa'āminū Billāhi Wa Rusulihi Wa Lā Taqūlū Thalāthatun Antahū Khayrāan Lakum'Innamā Allāhu 'Ilahun Wāhidun Subhānahu 'An Yakūna Lahu Waladun Lahu Mā Fī As-Samāwāti Wa Mā Fī Al-'Arḍi Wa Kafā Billāhi Wa Kīlān</i>
AhmedAli	اے اہل کتاب تم اپنے دین میں حد سے نہ نکلو اور اللہ کی شان میں سوائے پکی بات کے نہ کو بے شک میج عیسیٰ مریم کا بیٹا اللہ کا رسول ہے اور اللہ کا ایک کلمہ ہے جے اللہ نے مریم تک پہنچایا اور اللہ کی طرف سے ایک جان ہے سواللہ پر اور اس کے سب رسولوں پر ایمان لاؤ اور نہ کہو کہ خدا تین ہیں اس بات کو چھوڑ دو تمہارے لیے بہتر ہوگا بے شک اللہ اکیلا معبود ہے وہ اس سے پاک ہے اس کی اولاد ہو اسی کا ہے جو کچھ آسمانوں میں ہے اور جو کچھ زمین میں ہے اور اللہ کارساز کافی ہے
Jalandhry	اے اہل کتاب اپنے دین (کی بات) میں حد سے نہ بڑھو اور خدا کے بارے میں حق کے سوا کچھ نہ کہو۔ مسیح (یعنی) مریم کے بیٹے عیسیٰ (نہ خدا تھے نہ خدا کے بیٹے بلکہ) خدا کے رسول اور کا کلمہ (بشارت) تھے جو اس نے مریم کی طرف بھیجا تھا اور اس کی طرف سے ایک روح تھی تو خدا اور اس کے رسولوں پر ایمان لاؤ۔ اور (یہ) نہ کہو (کہ خدا) تین (ہیں۔ اس اعتقاد سے) باز آؤ کہ یہ تمہارے حق میں بہتر ہے۔ خدا ہی معبود واحد ہے اور اس سے پاک ہے کہ اس کے اولاد ہو۔ جو کچھ آسمانوں میں اور جو کچھ زمین میں ہے سب اسی کا ہے۔ اور خدا ہی کارساز کافی ہے
YusufAli	O people of the Book! commit no excesses in your religion: nor say of Allah aught but truth. Christ Jesus the son of Mary was (no more than) an Messenger of Allah and His Word, which He bestowed on Mary, and a Spirit proceeding from Him: so believe in Allah and His Messengers. Say not "Trinity": desist: it will be better for you: for Allah is One Allah: glory be to him: (for Exalted is He) above having a son. To Him belongs all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.
M.Khan	O people of the Scripture! Do not exceed the limits in your religion, nor say of Allāh aught but the truth. The Messiah 'Isā (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allāh and His Word, ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (Rūh) created by Him; so believe in Allāh and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allāh is (the only) One Ilāh (God),

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	glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allâh is All-Sufficient as a Disposer of affairs.
Pickthal	O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three" - Cease! (it is) better for you! - Allah is only One God. Far is it removed from His transcendent majesty that He should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender.
Shakir	O followers of the Book! do not exceed the limits in your religion, and do not speak (lies) against Allah, but (speak) the truth; the Messiah, Isa son of Marium is only a messenger of Allah and His Word which He communicated to Marium and a spirit from Him; believe therefore in Allah and His messengers, and say not, Three. Desist, it is better for you; Allah is only one Allah; far be It from His glory that He should have a son, whatever is in the heavens and whatever is in the earth is His, and Allah is sufficient for a Protector.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ۚ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾

the Messiah	الْمَسِيحُ	disdain	يَسْتَنْكِفَ	will never	لَنْ
a slave	عَبْدًا	he be	يَكُونَ	that	أَنْ
the angles	الْمَلَائِكَةُ	nor	وَلَا	of Allah	لِلَّهِ
disdains	يَسْتَنْكِفَ	and whoever	وَمَنْ	near (to Him)	الْمُقَرَّبُونَ ۚ
and shows arrogance	وَيَسْتَكْبِرْ	His worship	عِبَادَتِهِ	from	عَنْ
all	جَمِيعًا	unto Himself	إِلَيْهِ	He will certainly gather them	فَسَيَحْشُرُهُمْ

Translit	<i>Lan Yastankifa Al-Masīhu 'An Yakūna 'Abdāan Lillāhi Wa Lā Al-Malā'ikatu Al-Muqarrabūna Wa Man Yastankif 'An 'Ibādātihi Wa Yastakbir Fasayahshuruhum 'Ilayhi Jamī'āan</i>
AhmedAli	مسیح خدا کا بندہ بننے سے ہرگز عار نہیں کرے گا اور نہ مقرب فرشتے اور جو کوئی اس کی بندگی سے انکار کرے گا اور متکبر کرے گا پھر ان سب کو اپنی طرف اکٹھا کرے گا
Jalandhry	مسیح اس بات سے عار نہیں رکھتے کہ خدا کے بندے ہوں اور نہ مقرب فرشتے (عار رکھتے ہیں) اور جو شخص خدا کا بندہ ہونے کو موجب عار سمجھے اور سرکشی کرے تو خدا سب کو اپنے پاس جمع کر لے گا
YusufAli	Christ disdaineth not to serve and worship Allah, nor do the angels, those nearest (to Allah): those who disdain His worship and are arrogant— He will gather them all together unto Himself to (answer).
M.Khan	The Messiah will never be proud to reject to be a slave of Allâh, nor the angels who are near (to Allâh). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.
Pickthal	The Messiah will never scorn to be a slave unto Allah, nor will the favoured angels. Whoso scorneth His service and is proud, all such will He assemble unto Him;
Shakir	The Messiah does by no means disdain that he should be a servant of Allah, nor do the angels who are near to Him, and whoever disdains His service and is proud, He will gather them all together to Himself.

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۗ وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

﴿173﴾

believed	آمَنُوا	those who	الَّذِينَ	then as for	فَأَمَّا
He would give them	فَيُوَفِّيهِمْ	good deeds	الصَّالِحَاتِ	and did	وَعَمِلُوا
(out) of	مِنْ	and give them more	وَيَزِيدُهُمْ	their reward	أُجُورَهُمْ
those	الَّذِينَ	but as for	وَأَمَّا	His Bounty	فَضْلِهِ ۗ
He will punish them	فَيُعَذِّبُهُمْ	and showed arrogance	وَاسْتَكْبَرُوا	who disdained	اسْتَنكَفُوا
and not	وَلَا	a painful	أَلِيمًا	torment	عَذَابًا
besides	مِنْ دُونِ	for them	لَهُمْ	they will find	يَجِدُونَ
or	وَلَا	any guardian	وَلِيًّا	Allah	اللَّهِ
				any helper	نَصِيرًا

Translit	<i>Fa'ammā Al-Ladhīna 'Āmanū Wa `Amilū Aṣ-Ṣāliḥāti Fayuwaffīhim 'Ujūrahum Wa Yazīduhum Min Fadlihi Wa 'Ammā Al-Ladhīna Astankafū Wa Astakbarū Fayu `adhhdhibuhum `Adhābāan 'Alīmāan Wa Lā Yajidūna Lahum Min Dūni Allāhi Walīyāan Wa Lā Naṣīrāan</i>
AhmedAli	پھر جو لوگ ایمان لائے ہوں گے اور اچھے کام کیے ہوں گے انہیں تو ان کا پورا ثواب دے گا اور انہیں اپنے فضل سے زیادہ دے گا اور جن لوگوں نے انکار کیا اور تکبر کیا انہیں درد دینے والا عذاب دے گا اور وہ اللہ کے سوا اپنے واسطے کوئی دوست اور مددگار نہیں پائیں گے
Jalandhry	تو جو لوگ ایمان لائے اور نیک کام کرتے رہے وہ ان کو ان کا پورا بدلہ دے گا اور اپنے فضل سے کچھ زیادہ بھی عنایت کرے گا۔ اور جنہوں نے (بندوں ہونے سے) عار و انکار اور تکبر کیا ان کو تکلیف دینے والا عذاب دے گا۔ اور یہ لوگ خدا کے سوا اپنا حامی اور مددگار نہ پائیں گے
YusufAli	But to those who believe and do deeds of righteousness, He will give their (due) rewards,— and more, out of His bounty: but those who are disdainful and arrogant He will punish with a grievous penalty; nor will they find, besides Allah, any to protect or help them.
M.Khan	So, as for those who believed (in the Oneness of Allāh - Islāmīc Monotheism) and did deeds of righteousness, He will give their (due) rewards, and more out of His Bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment . And they will not find for themselves besides Allāh any protector or helper.
Pickthal	Then, as for those who believed and did good works, unto them will He pay their wages in full, adding unto them of His bounty; and as for those who were scornful and proud, them will He punish with a painful doom. And they will not find for them, against Allah, any protecting friend or helper.
Shakir	Then as for those who believe and do good, He will pay them fully their rewards and give them more out of His grace; and as for those who disdain and are proud, He will chastise them with a painful chastisement. And they shall not find for themselves besides Allah a guardian or a helper

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿174﴾

The Holy Quran

The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

verily	قَدْ	mankind	النَّاسُ	O	يَا أَيُّهَا
from	مِنْ	proof	بُرْهَانٌ	has come to you	جَاءَكُمْ
to you	إِلَيْكُمْ	and We have sent down	وَأَنْزَلْنَا	your Lord	رَبِّكُمْ
		a clear	مُبِينًا	light	نُورًا

Translit	Yā 'Ayyuhā An-Nāsu Qad Jā'akum Burhānun Min Rabbikum Wa 'Anzalnā 'Ilaykum NūrāanMubīnāan
AhmedAli	اے لوگو! تمہارے پاس تمہارے پروردگار کی طرف سے ایک دلیل آچکی ہے اور ہم نے تمہاری طرف ایک ظاہر روشنی اتاری ہے
Jalandhry	لوگو! تمہارے پروردگار کی طرف سے تمہارے پاس دلیل (روشن) آچکی ہے اور ہم نے (کفر اور ضلالت کا اندھیرا دور کرنے کو) تمہاری طرف پھمکتا ہوا نور بھیج دیا ہے
YusufAli	O mankind! verily there hath come to you a convincing proof from your Lord: for We have sent unto you a light (that is) manifest.
M.Khan	O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad SAW) from your Lord, and We sent down to you a manifest light (this Qur'ân).
Pickthal	O mankind! Now hath a proof from your Lord come unto you, and We have sent down unto you a clear light;
Shakir	O people! surely there has come to you manifest proof from your Lord and We have sent to you clear light.

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا ﴿175﴾

believed	آمَنُوا	those who	الَّذِينَ	so for as	فَأَمَّا
to Him	بِهِ	and held fast	وَاعْتَصَمُوا	in Allah	بِاللَّهِ
Mercy	رَحْمَةٍ	in (to)	فِي	He will admit them	فَسَيُدْخِلُهُمْ
and guide them	وَيَهْدِيهِمْ	and Bounty	وَفَضْلٍ	from Him	مِنْهُ
a Straight	مُسْتَقِيمًا	Way	صِرَاطًا	to Himself	إِلَيْهِ

Translit	Fa'ammā Al-Ladhīna 'Āmanū Billāhi Wa A`ṭasāmū Bihi Fasayudkhiluhum Fī Rahmatin Minhu Wa Fadlin Wa Yahdīhim 'Ilayhi Ṣirāṭāan Mustaqīmāan
AhmedAli	سو جو لوگ اللہ پر ایمان لائے اور انہوں نے اللہ کو مضبوط پکڑا انہیں اللہ اپنی رحمت اور اپنے فضل میں داخل کرے گا اور اپنے ملک ان کو سیدھا راستہ دکھائے گا
Jalandhry	پس جو لوگ خدا پر ایمان لائے اور اس (کے دین کی رسی) کو مضبوط پکڑے رہے ان کو وہ اپنی رحمت اور فضل (کے بہشتوں) میں داخل کرے گا۔ اور اپنی طرف (پہنچنے کا) سیدھا راستہ دکھائے گا
YusufAli	Then those who believe in Allah, and hold fast to Him,— soon will He admit them to Mercy and Grace from Himself and guide them to Himself by a straight Way.
M.Khan	So, as for those who believed in Allāh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by a Straight Path.

The Holy Quran

The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

Pickthal	As for those who believe in Allah, and hold fast unto Him, them He will cause to enter into His mercy and grace, and will guide them unto Him by a straight road.
Shakir	Then as for those who believe in Allah and hold fast by Him, He will cause them to enter into His mercy and grace and guide them to Himself on a right path.

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ۚ إِنَّ امْرُؤَهُ كَانَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ ۚ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الشُّلْثَانِ مِمَّا تَرَكَ ۚ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿176﴾

Allah	اللَّهُ	say	قُلِ	they ask you to pronounce a ruling	يَسْتَفْتُونَكَ
Kalala (who leaves behind no lineal heirs)	الْكَلَالَةِ ۚ	about	فِي	pronounces for you a ruling	يُفْتِيكُمْ
died	هَلَكَ	a man	امْرُؤٌ	if	إِنْ
a child	وَلَدٌ	he had	لَهُ	not	لَيْسَ
then for her (is)	فَلَهَا	a sister	أُخْتٌ	and he had	وَلَهُ
he left	تَرَكَ ۚ	(of) what	مَا	half	نِصْفُ
if	إِنْ	will inherit her	يَرِثُهَا	and he	وَهُوَ
a child	وَلَدٌ ۚ	she have	لَهَا	does not	لَمْ يَكُنْ
two (sisters)	اثْنَتَيْنِ	there were	كَانَتَا	and if	فَإِنْ
of what	مِمَّا	two thirds	الشُّلْثَانِ	then for them (are)	فَلَهُمَا
they were	كَانُوا	and if	وَإِنْ	he left	تَرَكَ ۚ
and female	وَنِسَاءً	male	رِجَالًا	(many) brothers (and sisters)	إِخْوَةً
share	حَظٌّ	like	مِثْلُ	then the male shall have	فَلِلذَّكَرِ
Allah	اللَّهُ	makes clear	يُبَيِّنُ	(of) the two females	الْأُنثَيَيْنِ ۚ
you go astray	تَضِلُّوا ۚ	lest	أَنْ	to you	لَكُمْ
thing	شَيْءٍ	of every	بِكُلِّ	and Allah	وَاللَّهُ
				(is) All-Knower	عَلِيمٌ

Translit	Yastaftūnaka Qulī Allāhu Yufīkum Fī Al-Kalālati 'Inī Amru'uun Halaka Laysa Lahu Waladun Wa Lahu 'Ukhtun Falahā Nişfu Mā Taraka Wa Huwa Yarithuhā 'In Lam Yakun Lahā Waladun Fa'in Kānatā Athnatayni Falahumā Ath-Thuluthāni Mimmā Taraka Wa 'In Kānū 'Ikhwatan Rijālāan Wa Nisā'an Falildhakari Mithlu Ḥaẓẓi Al-'Unthayayni Yubayyinu Allāhu Lakum 'An Taḍillū Wa Allāhu Bikulli Shay'in `Alīmun
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The Holy Quran

The Women

Sura # 4 – 176 Verses - Makkah

سورة النساء

AhmedAli	<p>تجھ سے حکم دریافت کرتے ہیں کہ دو اللہ تمہیں کلالہ کے بارے میں حکم دیتا ہے اگر کوئی شخص مر جائے جس کی اولاد نہ ہو اور اس کی ایک بہن ہو تو اسے اس کے تمام ترکہ کا نصف ملے گا اور وہ شخص اس بہن کا وارث ہو گا اگر اس کی کوئی اولاد نہ ہو اور اگر دو بہنیں ہوں تو انہیں کل ترکہ میں سے دو تہائی ملے گا اور اگر چند وارث بھائی بہن ہوں مرد اور عورت تو ایک مرد کو دو عورتوں کے حصہ کے برابر ملے گا اللہ تم سے اس لیے بیان کرتا ہے کہ تم گمراہ نہ ہو جاؤ اور اللہ ہر چیز کو جاننے والا ہے</p>
Jalandhry	<p>(اے پیغمبر) لوگ تم سے (کلالہ کے بارے میں) حکم (خدا) دریافت کرتے ہیں کہ دو کہ خدا کلالہ کے بارے میں یہ حکم دیتا ہے کہ اگر کوئی ایسا مرد مر جائے جس کے اولاد نہ ہو (اور نہ ماں باپ) اور اس کے بہن ہو تو اس کو بھائی کے ترکے میں سے آدھا حصہ ملے گا۔ اور اگر بہن مر جائے اور اس کے اولاد نہ ہو تو اس کے تمام مال کا وارث بھائی ہو گا اور اگر (مرنے والے بھائی کی) دو بہنیں ہوں تو دونوں کو بھائی کے ترکے میں سے دو تہائی۔ اور اگر بھائی اور بہن یعنی مرد اور عورتیں ملے جائے وارث ہوں تو مرد کا حصہ دو عورتوں کے برابر ہے۔ (یہ احکام) خدا تم سے اس لیے بیان فرماتا ہے کہ تم بھٹکتے نہ پھرو۔ اور خدا ہر چیز سے واقف ہے</p>
YusufAli	<p>They ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: if (such a deceased was) a woman, who left no child, her brother takes her inheritance: if there are two sisters, they shall have two-thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus doth Allah make clear to you (His law) lest ye err. And Allah hath knowledge of all things.</p>
M.Khan	<p>They ask you for a legal verdict. Say: "Allâh directs (thus) about Al-Kalâlah (those who leave neither descendants nor ascendants as heirs). If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allâh makes clear to you (His Law) lest you go astray. And Allâh is the All-Knower of everything."</p>
Pickthal	<p>They ask thee for a pronouncement. Say: Allah hath pronounced for you concerning distant kindred. If a man die childless and he have a sister, hers is half the heritage, and he would have inherited from her had she died childless. And if there be two sisters, then theirs are two-thirds of the heritage, and if they be brethren, men and women, unto the male is the equivalent of the share of two females. Allah expoundeth unto you, so that ye err not. Allah is Knower of all things.</p>
Shakir	<p>They ask you for a decision of the law. Say: Allah gives you a decision concerning the person who has neither parents nor offspring; if a man dies (and) he has no son and he has a sister, she shall have half of what he leaves, and he shall be her heir she has no son; but if there be two (sisters), they shall have two-thirds of what he leaves; and if there are brethren, men and women, then the male shall have the like of the portion of two females; Allah makes clear to you, lest you err; and Allah knows all things.</p>